Vol. XXXVI JUNE, 1923 No. 3

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

A REAL VACATION

ATTEND A SUMMER SCHOOL!

Mt. Airy Summer School, June 22-July 1
Thiel College Summer School, July 14-21
Wagner College Summer School, July 16-21
Lakeside School of Missions, July 23-29
Marion College Summer Assembly, July 31-August 8
Gettysburg Summer Assembly, August 1-8
Waynesboro Summer School, August 8-17
Hartwick Seminary Summer School, August 27-31

* * *

YOUNG PEOPLE'S WORK AND METHODS PRESENTED AT ALL

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges 2 cents
Training Our Juniors—Brenda L. Mehlhouse. 5 cents
The Intermediate League—Rev. A. T. Michler 5 cents
101 Ways to Interest Juniors — Brenda L. Mehlhouse ..... 1 cent
Admission Cards ..... 1 cent
When the Deaconess Came to St. Paul's—Mrs. C. E. Cronk..... 5 cents
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Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly in January, April, July and October

Each quarterly number ready on the 15th of the month preceding.

Single copies 1 yr....$ .25	25 copies 1 yr...$3.75
25 copies 1 quarter.. 1.25	50 copies 1 yr... 6.00
50 copies 1 quarter.. 2.50	75 copies 1 yr... 8.00
75 copies 1 quarter.. 3.00	100 copies 1 yr...10.00
100 copies 1 quarter.. 4.00	

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

The Way—Jacobs $1.25
Workers with God—Greever ..... .90
India on the March—Clarke ..... .75
In the Vanguard of a Race—Hammond..... .75
I Believe—Hunton ..... .75
Six Years in Hammock Land (South America) —White 1.25

INTERMEDIATE

Popular Life of Martin Luther—Singmaster.....$1.75
Making Life Count—Foster..... .75
Fireside Stories for Girls in Their 'Teens—Eggleson 1.50
Around the Campfire with the Older Boys—Eggleson 1.50
The Thoughts of Youth—Duny..... 1.25

JUNIOR

Next Door Neighbors—Applegarth.....$1.50
India Inklings—Applegarth..... 1.50
African Adventurers—Mackenzie 1.50
Graded Bible Stories, Mutch, Vol. 1 (ages 5-7) 1.50
Graded Bible Stories, Mutch, Vol. 2 (ages 7-10) 1.50
Graded Bible Stories, Mutch, Vol 3 (ages 9-11) 1.50

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Of the Church - By the Church - For the Church

Luther League Review

WHY A LUTHER LEAGUE?

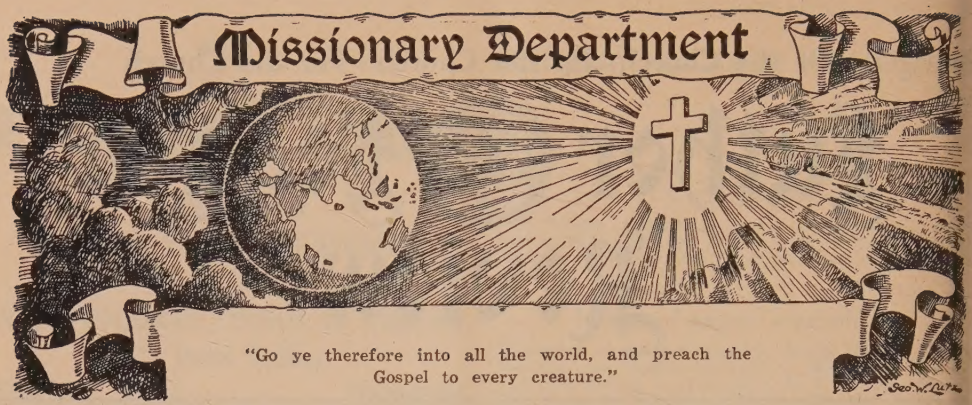
M. L. PETERSON

In my experience as Chairman of the Extension Committee of the Luther League of Illinois, I find occasionally, some one who says "We are getting along nicely without a League and so have not organized," or "Our League was not running very smoothly, so we just disbanded." Has this ever happened to you? Do you ever get discouraged when your attendance is not all that it should be? And what do you who are or should be leaders, say to yourselves at such times? Is it fair to say "Oh, we'll just disband for the time being"? What will your young people do then? Where will they drift to?

The truth of the statement that the young people of today are the pillars of the church of tomorrow is obvious—without young people working in the Church today, there can be no Church tomorrow. No organization in the church is better fitted for the task of training the young people than the Luther League. At the York convention the three-fold objective was adopted—Missions, Education, and Life Service. More serious consideration will be given, through our topics and reading courses to the cause of missions. For the present study "India on the March."

Life Service as a vocation—are you aiming to send one of your young men into the ministry? Is one of your young ladies preparing herself for the mission fields? In planning for a "career" or a vocation young people forget that they may have just the talent necessary to do the work of the Lord instead of entering the commercial field.

Life Service as an avocation—is your time so occupied that you cannot spend a definite number of hours each day or each week in the work of the Lord? Has it ever occurred to you that your pastor might need assistance, that you might specialize in some particular branch of Church work? Oh, there are many, many ways in which to help the Church, and by helping the Church and our Lord and Master we are of course helping ourselves.



The Luther League Honor Roll

In the May *Review* we presented a plan which suggests how to conduct *Missionary Reading Circles* and *Missionary Reading Courses*. An excellent plan is arranged for the individual Leaguer who wishes to increase his missionary efficiency. Mrs. C. P. Wiles, a woman who has given years to studying the best methods of mission study, arranged this plan. We believe the plan arranged for the individual Leaguer would be of great value because it is concrete. What would it mean for the Luther League if we could have a long list of names on our Honor Roll at the next biennial Convention! The Luther Leaguer who attains 100 points will give himself a missionary education. He will be a blessing and an inspiration to his local League. He will fire himself to be a leader in his synodical League in its effort to enlarge its program of missionary education. And who knows but that he may be used as leaven to help stir the Luther League of America to its great sphere of usefulness as a Missionary Training Camp for our United Lutheran Church in America.

We have been thinking that a little rivalry might increase the zeal of the Leaguers, so we announced that a *Mission Study Banner* will be presented to the Synodical League which has the largest number of 100 per cent members on the *Missionary Honor Roll* at the next Biennial convention.

Summer Schools for Missions

There is so much said nowadays about the necessity of trained leadership in our young people's organizations. We hear this: "We can have no League, because there is no qualified leader." Time and time again comes the query: "How can we have a society without a leader?" The answer is, "Train a leader!" One of the best ways to do this is to make use of our splendid *Summer Schools of Missions*. Several of our Summer Schools call themselves "Training Schools for Church Workers," and indeed that is just what they are!

Given: A young man or a girl with latent qualities of leadership and average interest for missions. Expose him or her to a summer school of missions.

Result: An enthusiastic missionary leader.

Every Luther League should make an effort to send several of its members to some summer school for missions this year. Why?

1. Because local Leaguers need to know church leaders and benefit from their teaching and advice.

2. Spiritual life is often deepened. Many of you know young people who learned the joy of real intercession in the atmosphere of a summer school.

3. World needs are presented. It is often a time for Life Decision, when youth comes face to face with urgent spiritual needs of the Kingdom.

4. New ideas and methods of work are presented, which makes for enthusiasm.

5. Friendships with missionaries and leaders of high ideals are invaluable for young people.

6. The current text-books for the year are introduced and taught in model classes.

And we might go on and on enumerating the benefits to be derived by Luther Leaguers at summer schools. The good comradeship and pleasure is not to be overlooked. Wise young people arrange to take vacation during summer school time. Happier and more profitable vacations could hardly be arranged.

Please note the date of your summer school. Special courses for missions for young people are planned in nearly all of them; in Gettysburg Summer Assembly, Mt. Airy Summer School, Marion (Va.) Summer Assembly, Thiel College, North Carolina Summer School for Church Workers, South Carolina Summer School for Church Workers, Hartwick Seminary Summer School, Summer Assembly at Lakeside, Ohio, and others.

What a fine lot of Summer Schools we ıtherans have! What opportunities we ıtheran young people have open to us this mmer!

Home Mission Literature
1923-24.

Theme—Saving America Through Her rls and Boys.

1. The Debt Eternal.
By John H. Finley.

Member of the Editorial Staff of the New ork *Times*. Former Commissioner of ducation of New York State. Author of A Pilgrim in Palestine," "French Schools Wartime," etc.

Chapter Titles:

1. Introductory.
2. The Child at Home.
3. Health.
4. Play and Recreation.
5. Child Labor.
6. School.
7. Exceptional Children.
8. Child and Country.
9. Child and Church.

A discussion based upon Dr. Finley's de experience and recognized authority, the child in his relation to the home, urch, school and labor, and his health d play. The problems of the child in r present social system demand partic- ır attention. This book attempts to face em honestly and to direct constructive ought toward their solution. Illustrated. ice, cloth, 75 cents; paper, 50 cents.

Supplement.—Suggestions to Leaders of udy Classes. Price, 15 cents.

2. The Child and America's Future.
By Jay S. Stowell.

Author of "The Near Side of the Mexi- n Question," "Making Missions Real,"

Chapter Titles:

1. America's Greatest Asset
2. Saving Young Bodies.
3. Play and Work.
4. Education in a Democracy.
5. Christian Nurture in the Church School.
6. The Child and America's Future.

Shall we allow the youth of our country grow into the men and women of the ion without stamina of body and mind meet the tests of modern existence and hout any real knowledge of the Chris- n faith? The first chapters present our ristian responsibility to furnish the foun- ions upon which high ideals may be t. In the later chapters, Mr. Stowell gests competent methods of religious ruction, and shows their results.

A shorter and simpler statement of the theme than Dr. Finley's. Illustrated. Price: cloth, 75 cents; paper, 50 cents.

Supplement.—Suggestions to Leaders of Study Classes, by Ralph A. Felton. Price, 15 cents.

3. For a New America.
By Coe Hayne.

Author of "By-Paths to Forgotten Folk," "Race Grit," etc.

Chapter Titles:

1. Country Life Work.
2. The New Frontier.
3. Some Spiritual Forces in Industrial Reconstruction.
4. The First Americans.
5. The Negro in America.
6. Mexicans North of the Rio Grande.
7. The Partnership of Youth.

Presents the difficult home mission fields with their opportunities, through the actual experience of young men and women working in them. Told in picturesque, narrative form that will appeal to any group, and to students especially, as an inspiration for life work. Illustrated. Price: cloth, 75 cents; paper, 50 cents.

Foreign Mission Study Books
1923-1924.

Theme.—Japan.

(For Adults)

1. Creative Forces in Japan.
By Galen M. Fisher.

An experience of twenty years as Senior Secretary of the International Committee of the Y. M. C. A. in Japan has equipped Mr. Fisher to present an authoritative statement regarding present trends of Japanese life and of the Christian movement in the Japanese Empire. An outstanding feature of the book is the fresh material prepared especially for it by some of Japan's eminent Christian leaders. Fifteen illustrations. Map. Bibliography. Price: cloth, 75 cents; paper, 50 cents, postpaid.

Supplements.—Suggestions to Leaders of Study classes, using "Creative Forces in Japan." By T. H. P. Sailer. Price, 15 cents.

How to Use "Creative Forces in Japan." Published by the Central Committee in pamphlet, containing also "How to Use the Woman and the Leaven in Japan." By Gertrude Schult. Price, 15 cents.

2. Working Women of Japan.
By Sidney L. Gulick

A valuable book for supplemental use in the study of Japan. Dr. Gulick is one of

(*Continued on page* 7)

Life Service Department

"Wist ye not that I must be about my Father's business."

IT is quite likely that many Leaguers, together with the Secretary of this department, have given much thought to two terse and almost trenchant articles written by two prominent Lutheran laymen. These articles, which appeared in the February 22 and March 15 issues of *The Lutheran,* certainly throw out a challenge which dare not be passed by. It is at once most refreshing to know that men of such caliber are thinking deeply on the vital problems of the Church; but, on the other hand, it causes the "sinking sensation" to know that what they say is too baldly true.

The one in speaking concerning the laymen of the Church has said among other statements: "What they require is straight talk about duty. It should be very plain and simple language. Do not think them to be at the university level of Church intelligence in the matter of giving for missions; they are at the kindergarten stage."

"We Lutheran men do not try to do big things. We do not even stand up to the pledges—equivalent to one cent a day for all the benevolent objects of our Church—made by our own representatives." "When I think that groups of synodical officers, executives of our boards, and spokesmen of our organizations, have to spend time in conjuring up some scheme to cajole the men of our Church into doing what they should be glad to voluntarily and in double and triple measure—*it makes me sick. What the men in our congregations need is a vision.*"

With these statements the second layman likely agrees, but points out where in his estimation the blame should be placed.

"I think our laymen are as surely and largely the product of the Church, so far as religion and its expression are concerned, as children, in habit at least, the product of the parents' nurture and training, or the lack of them."

"In more than one sense of the word men are grownup children. In this one respect they are particularly so: They do, eventually, what their leaders *expect of them.* If they are indisposed to give of their money, their time and their mental talents to the work of the Church, it is the Church's fault. Nobody's else. The Lutheran Church has nobody in the world but its leaders to blame for the lack of vision and devotion on the part of its men."

"Let us wisely devise a plan of education and set the plan in motion, for the upbuilding of our men in the love of God and their fellow men in practical ways, and we shall not have any real occasion to scold and berate them in public as ignorant and careless mothers do their logically mischievous and shiftless children."

While the Secretary of this department would not pose as a judge of our forefathers and the present leaders of our Church, he finds himself in agreement with the quoted statements of both of these laymen. *Vision,* a *mountain-top vision,* is certainly what all of us sadly need, and we have been permitted to roam too much through the valleys of Christian work and have not been led to the top of the mountains of Christian privileges and duties and told to go in and possess the land.

When is the time for us to have this "mountain-top experience"? When are we to be given the *vision?* At what age is the Church to begin to apply the devised plans of education "for the upbuilding of our men"—and women—"in the love of God in these practical ways"? Are the words of the "Wise Man" not also applicable when it relates to the proper development of these practical Christian graces? "Train up a child in the way he should go: and when he is old, he will not depart from it."

It seems to us imperative that the Church should take hold of the *young men and young women* at this time, when habits are not set like adamant, when the mind is plastic and more impressionable, when ideas are yet in the choosing, when their energy can yet be directed into the proper channel and be made a truly great force for right

isness. It certainly is not a question of ether we may or may not do this work training consecrated lives and leaders. ilure to do so would be little less than minal, for the Church is certainly no s responsible for its "talents" than is e individual.

Nominally, at least, the Church has opted a training school, which has a ndation of the Church; in its object it nds by the Church and its work is for the urch. Actually, this school is given but rtial recognition by the Church. Many stors permit local organizations of vari- s degrees of value, or no value, to spring and exist at the expense and absence of e officially recognized and well founded ung people's organization. Some very ominent leaders of our Church recently mitted to the writer that they were not sely enough in touch with the work of e Luther League to know what it is do- , yet they are also in the work of the velopment of Christian leaders. Some nominations think well enough of their ung people's societies to invest the small rly sum of $175,000 in it. If the Luther ague is on the right road which leads to vice, it deserves and should demand a re vigorous support and cooperation. If is a superfluous organization, it should permitted to die, be buried and the prob- n properly taken up.

Another problem which this department ls needs strong emphasis is the fact that Church has too largely failed to provide ough proper fields of service for those o are ready to listen to a call. Many ling hands are not given employment. uld it not be well to discuss this prob- n at our conventions with our Church ders?

We have no way of knowing how much ught and action State Executive Com- tees have given our suggestions regard- the League's part in our Lutheran nmer Assemblies. If not any has been en, an unusual opportunity has again n lost. A better opportunity to help e that needed vision could not be had. hs to these Summer Assemblies often l to India, Africa, Japan or some form Christian service at home. These as- blies are also real vacation spots. ces for the best and most wholesome l of recreation—a mixture of the spir- l, mental and physical. Recreation, if neans anything, should mean a re-cre- l body, mind and spirit. Attendance e will bring about an appreciation of greatness of our Church and its pro- m: conviction that each one of us has sponsibility which dare not be evaded: nlarged circle of friends, with the Man of Galilee as the center: a greater conception of God's purpose and program for the salvation of the world: a deeper prayer life: a determination to find some definite work in the home church and to help the pastor put over his program.

"Our problem is great, but not too great."

—•—

MISSIONARY DEPARTMENT

(*Continued from page* 5)

the best known authorities on all Japanese affairs. Price, cloth, only 50 cents.

(For Senior Groups—15-18 years)

JAPAN ON THE UPWARD TRAIL.
By William Axling

Mr. Axling is the organizer and the director of the Tokyo Misaki Tabernacle. His wide acquaintance with events and personalities has made it possible for him to write a book that young leaders, and many who are older, will find interesting and instructive. Many phases of the history and work of Christian missions, and the Christian Church in Japan are presented, principally through a series of fascinating sketches of great heroes of Japanese Christian history, some of them picturesque figures of today. Eight leading men of the Empire, including Premier Kato and Prince Tokuwaga, have written messages to the young people of America for this book. Illustrated. Map. Price: cloth, 75 cents; paper, 50 cents, postpaid.

Supplement.—Suggestions to Leaders of Study Classes, using "Japan on the Upward Trail." Price, 15 cents.

(For Intermediate Groups—12-15 years)

YOUNG JAPAN.
A Handbook for Leaders of Intermediate Groups.
By Mabel Gardner Kerschner.

The author was formerly on the staff of the Department of Religious Education in Teachers' College, Columbia University. She is a successful leader of classes in methods of missionary education in summer conferences. The "Handbook," a pamphlet of about 60 pages, will contain stories, suggestions for worship, instruction, dramatization, class projects, service activities, etc. It is rich enough in content so that it may form the basis of a series of lessons on Japan with a minimum of additional material. It also includes references to other publications for groups that wish to expand the course. Price, paper, 40 cents.

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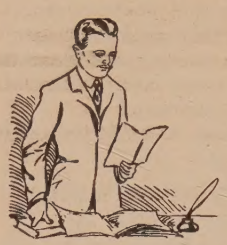
The wickeder a man is the harder he will try to persuade himself that his conduct is prompted by a good motive.



Methods

THE DEVOTIONAL MEETING

The devotional meeting is the heart of the work. No need of socials, of any other activity, if the devotional meeting is not held, it is the centre of the whole life of the society.

The Task of the Devotional Committee:

1. The whole spiritual development of the society.

2. The development of the spirit of prayer — silent prayer, public prayer, the Quiet Hour. Personal testimony — leading to Life Service and work on the mission field.

3. Should be responsible for an element of instruction in the program. Devotional meetings—not just for fun or to interest or amuse. The devotional meetings should be a worship service and should educate and instruct.

In addition to regularly prepared programs (The Luther League Topics) there should be introduced into the program other educational features: Have denominational history taught at some of the meetings. Conduct Bible Drills. Have some definite plans for supplemental work. See that Mission Study Classes are organized. Arrange for Personal Work Classes — good plan to have class on personal work before Lent—the time of ingathering.

Devotional committee must think in large terms.

The Music in the Devotional Meeting:

The music makes for (1) inspiration, (2) worship, (3) means of service. Not just an occasional hymn—or not just any hymn. Plan music carefully.

Need Large Membership on the Devotional Committee:

Some experienced members, some new. Some potential leaders, some trained workers.

Who Should Be the Leader?

Not everybody—or not just anyone. Not everyone is able to lead. Leaders must be trained. The person who is to lead should not be given all his training by the Devotional Committee on Sunday evening just prior to the meeting.

The Devotional Committee not only pla the meeting sufficiently far ahead, but hel the leader by preparing him and helpi arrange the program.

Every leader should know at least month ahead when he is to lead. Let who can or who are willing to lead, lea but see that they are prepared.

What to Have in the Meeting:

The whole devotional meeting cent around the Topic. Once that is outlin everything in the meeting hinges on th Every hymn, every reading, every Script passage, every part of the meeting sh correlate with it—there should be noth incongruous.

1. A prepared program—topic annou ahead of time and program on topic a ranged.

2. Meeting properly announced—bull board, papers, posters.

3. Atmosphere—the whole appearance the room, the atmosphere adds to meetin all should contribute to study of the To The arrangement of the chairs, the pict on the walls, flowers, the welcoming ha someone to conduct one to seat, the hy the readiness of each participant, all gives that indescribable atmosphere makes for a good meeting.

Papers strewn on floor, chairs di ranged, dusty books, no one around to g the members—all this makes for the de est kind of a meeting.

4. A Pre-prayer Service. Much depe on this—a minute of prayer with the pre dent and the leader of the meeting.

Have no right to pray for the succ of a meeting, however, until you have d everything in your power to make t meeting a success.

5. Personality of leader counts for s cessful program. Leader must put self i meeting. A sunny optimism and a ha way of speaking adds much to presenta of Topic.

—

Christ could have written the cha against the sinful woman in the stone, he wrote it in the sand where the fi shower would blot it out.

The Social Meeting

A Successful District Social

As Planned by the Harrisburg District Luther League

BY MUSSER D. WHITE

TO start with, the Social was carefully planned, all the games and stunts be- selected in advance, and a meeting of group leaders held prior to the social d every game gone over so that there re no hitches in our program.

The chairs in the room were arranged groups of thirty, in circles, there being ht groups numbered 1-30, 31-60, etc., h a group leader for each circle. The aguers as they came in were given cards, nted in five colors, black, red, white, blue l gold, each card bearing a number and ving sufficient space for the name of the son to whom it was given, also having string for attaching to coat or dress. ey were instructed to go to the group ring number stamped on the card. This s our first scheme to break up the usual ups of leaguers who pick out their ac- intances and stay with them.

The Social opened with an instrumental t by two Leaguers from Camp Hill, fol- ed by a sketch entitled "The Green artette," by members of Zion Interma- te League. Each group then played ble Alphabet," in which one member of group stood in the center and called out etter, pointing to someone in the circle d counting ten as rapidly as possible, one pointed out being required to give roper name from the Bible, beginning h the letter called, before the counter id reach ten. Following this game, the sident selected eight numbers from those en to the Leaguers as they entered, and ed the ones having those numbers to the form where they were asked to take t in a special stunt consisting of blind- ling a male and a female and placing n face to face on chairs. A dish of ted cornflake was placed on the knees ach couple and each was handed a table- n and told to feed the flakes to the r. The winning couple was presented two lemons and two sticks of candy.

Following this stunt those holding black cards were instructed to move to the group next to their right, while those holding red cards were instructed to move to the left, thus breaking up the groups again.

We then played a game called "Ghost," in which one player started to spell a word by giving one letter, the person next to him had to add another letter, and so on. Anyone completing a word became a ghost, and was not allowed to play, nor were the other members allowed to speak to him, anyone speaking to a ghost, likewise became a ghost. For instance, if the leader started the game with a "T," thinking of Tomato, and the next person added an "O," he became a ghost because he had finished a complete word "to." Anyone deliberately giving out letters which so changed the letters already given that no word could be completed, became a ghost.

Following this we had our second special stunt. Eight numbers were again called, and four men and four girls were called to the front. In picking these numbers, the group leaders were asked to put numbers on blank cards, marking them M or F, so that the President would know how to call numbers to get four male and four female. This was done also, in order that we would only get those for special stunts whom we knew would be willing to perform. The special stunt which was "pulled" at this time was a kiddie kar race, the four men sitting on the cars while the girls pushed them around the room.

Following this another game, "Zoo," was played. The members of each group were given the names of animals, one of the group was blindfolded in the center, and he would call the names of two animals, upon which those having those names exchanged seats, the blindfolded player endeavoring to get one of the seats vacated or tag those who had left their seats, in

(*Continued on page* 31)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As I write these lines I am speeding on a train northward through the State of New York. As we passed through Pennsylvania and New Jersey, on all sides could be seen the heralds of summer—blossoming bush and leafing tree—but in New York little piles of snow still remind us that winter is not so far in the background and is loath to depart before the onward march of spring.

With the opening of spring the convention season draws nigh. The following are scheduled at this writing:

Indiana, Mulberry, May 10 to 12.
Louisville District, Louisville, Ky., May 15.
New York, Buffalo, May 21 to 23.
Kansas, Woodbine, June 4 to 11.
Iowa, Nevada, June 15 to 17.
Illinois, Chicago, June 22 to 23.
Maryland, Hagerstown, June 26 to 28.
Wisconsin, Platteville, June 26 to 28.
Wagner College (Summer School), July 17.
Marion Summer Assembly, Marion, Va., July 31 to August 8.
North Carolina, Lincolnton, August 22 to 24.
Pennsylvania, Ridgeway, September 11 to 13.
Nebraska, September 21 to 23.
New Jersey, Weehawken, October 23 and 24.

You will note that your Secretary has a busy summer before him, and, as usual, thoughts of a vacation must be banished from his mind. His last vacation was in 1915. But the King's business not only requires haste but constant attention.

Being away from the office we are unable to give you the results of the REVIEW campaign and must reserve that information for next month.

We are constantly in receipt of letters treating of divers subjects, but a few days ago we received one which was unique. A man in Colorado writes in all seriousness that we inaugurate a Matrimonial Bureau, designed for the purpose of conserving the Church by bringing together lonely and eligible Lutherans. While we have given t matter some thought, we have developed plan at this writing, save that, if s bureau is inaugurated, we shall place M S. T. Peterson, of Chicago, in charge.

In giving the matter consideration predominant thought seemed to be: "W kind of a person should a Luther marry?" The *Concordian* answered question for us, hence the reprint of two articles which appear on other pa These merit thoughtful reading, as does article treating of clergyman and lay

The older members of the League remember the old Viking, Senator K Nelson, who was a warm admirer of Luther League of America, and a spea at one of its conventions. A few days he entered into eternal life after having journed in this world for over fours years. He was one of the Old Guard of United States Senate, a conservative, a safe and sane Christian statesman. a member of any of the recently organ "blocs," whose chief labors have bee "block" the progress of the country. REVIEW records its high appreciation of sterling worth and character.

It may interest our readers to know it almost became necessary for the Lu League of America to elect a new Se tary. He went to Utica to deliver an dress and brought down the house—on head. A fourteen-foot plank fell on h The fact that he is alive to relate the ev proves that his "dome" is solid ivory.

Be sure to arrange out of door meeti for the summer months.

We will relate some convention exp ences in our next.

League-ally yours,
HARRY HODGES

P.S.—Since writing the above it has b found necessary to eliminate the three a cles referred to because of lack of sp They will appear in a future issue.

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We have to be living very near the thro before we can enjoy having our fa pointed out.

ARRY HODGES, Editor, iladelphia, Pa. Send all ticles, communications d news items to the exel Bldg., Philadel- ia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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EUROPE'S YOUNG PEOPLE

r. Susan Kingsbury, of Bryn Mawr, a ughtful student of social problems, has cribed a hopeful movement for the sal- on of the young people of Central rope, now in constant and grave danger utter demoralization because of the re- e of so many forces that are at odds n every sort of restraining influence every homely virtue.

his competent and trained observer gs a report of the so-called youth move- t which is forming clubs of boys and s, young men and women, who are lged to decency and dignity of living to a steadfast resistance of those influ- s that make for war. The creed seems ciently positive to assure the vitality of idea. It will not do to try to co-ordi- the efforts and align the sympathies of ng people on a platform purely nega- They must be given something to do t merely told what they are not to do. urope, however unhappy and beset to- is not on the brink of a decline and fall that of imperial Rome. Its social epi- is not yet written; the dirge is not y to be sounded. Somewhere among mass of the people sobriety and sanity latent and ready to be called on for the nstructive task that has already en- d so many undaunted spirits in all s. The task of the builders must chiefly hat of the young with "their souls in work of their hands," their dreams and ts with which they are bound to keep faith, their sense of a duty and a re- sibility to those who shall come after . Amid all the folly, selfishness and in the two hemispheres today there r are wanting young people prema- y sensitive to those obligations of con- e and heart that rest upon us all.

rely the Luther League and the Lu- n Church have a duty to the young e of war devastated Europe as does her communion.

CHURCH MUSIC

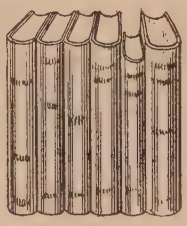
A popular Ridley Park pastor has resigned, partly because he finds himself out of tune with the choir. Not long ago he had the temerity to climb the steep ascent to the choir loft and ask them if they had practiced the anthem they had just sung. They admitted they had "been over it" twice. Because of his strictures, the soprano resigned and chaos reigned.

Old as the hills, and perhaps a little older, is the description of the choir as the "war department" of the church. Gatti-Casazza need not think that his Metropolitan Opera artists have a monopoly of temperament. There may be as fierce jealousies engendered in a village choir as on the stage of the opera house.

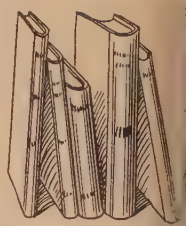
Usually the pastor, deeming discretion the better part of valor, holds aloof from interference with choral matters, leaving that regimen to the choirmaster. There is no reason why he should not express his preferences, if he is informed, and there is every reason why there should be a complete understanding between himself and the musical director, who can do so much to make or mar the effect of the pulpit ministry. The happiest results are obtained in churches wherein every chorister manifests a reverent feeling as a responsible ministrant and a sincere desire to make the music that is heard a lasting influence for good.

SINGING IN THE BATHROOM

An impulse that apparently is familiar to many people, to burst into song when in a bathroom, is explained by a British scientist as being an induced effect of the music of running water, which virtually sounds the pitch for the occupant of the tub. The resonance of the room encourages the effort, giving an unaccustomed quality to the voice, says Popular Mechanics. In other rooms the furnishings break up the vibrations and deaden the tone, making the contrast quite conspicuous.



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR 1923

(The Gospels will be read in harmony)

JUNE

Friday, June 1. The Arrest and Trial Before Jews. Luke 22:47-71.

Saturday, June 2. The Arrest and Trial Before Jews. John 18:1-27.

Sunday, June 3. Trial Before Jewish Authorities. Matt. 26:58-75.

Monday, June 4. Trial Before Jewish Authorities. Mark 14:54-72.

Tuesday, June 5. Jesus on Trial. Matt. 27:1-30.

Wednesday, June 6. Jesus on Trial. Mark 15:1-19.

Thursday, June 7. Jesus on Trial. Luke 23:1-25.

Friday, June 8. Jesus on Trial. John 18:28-40.

Saturday, June 9. Jesus Crowned With Thorns. John 19:1-16.

Sunday, June 10. The Crucifixion and Burial. Matt. 27:31-66.

Monday, June 11. The Crucifixion and Burial. Mark 15:20-47.

Tuesday, June 12. The Crucifixion and Burial. Luke 23:26-56.

Wednesday, June 13. The Crucifixion and Burial. John 19:17-42.

Thursday, June 14. The Resurrection Morn. Matt. 28:1-20.

Friday, June 15. The Resurrection Morn. Mark 16:1-20.

Saturday, June 16. The Resurrection Morn. Luke 24:1-35.

Sunday, June 17. The Resurrection Morn. John 20:1-18.

Monday, June 18. Christ Appears to His Disciples. Luke 24:36-53.

Tuesday, June 19. Christ Appears to Thomas. John 20:19-31.

Wednesday, June 20. Appears to Seven in Galilee. John 21:1-25.

Thursday, June 21. Preparing the Disciples for the Ascension. Acts 1:1-14.

Friday, June 22. Matthias Chosen. Acts 1:15-26.

Saturday, June 23. Day of Pentecost. Acts 2:1-13.

Sunday, June 24. Peter's Sermon. Acts 2:14-36.

Monday, June 25. Result of Peter's S[er]mon. Acts 2:37-47.

Tuesday, June 26. The Lame M[an] Healed. Acts 3:1-11.

Wednesday, June 27. Peter's Serm[on] Acts 3:12-26.

Thursday, June 28. Peter and John [in] Prison. Acts 4:1-12.

Friday, June 29. Disciples Threaten[ed] Acts 4:13-23.

Saturday, June 30. The Church Fle[d] to Prayer. Acts 4:24-37.

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Fifth Sunday after Trinity. July 1, 19[23]

A HISTORY PSALM

Psalm 44:1-8.

DAILY BIBLE READINGS.

Monday—Psalm 135. Thursday—Psalm 139.
Tuesday—Psalm 136. Friday—Psalm 126.
Wednesday—Psalm 137. Saturday—Psalm 118.

HINTS FOR LEADERS.

At this meeting the League has [the] privilege to show its national patriotis[m] A semi-patriotic program would be in [line] with the topic. Those of you who desir[e to] make the day a national one for the Lea[gue] ought not have any trouble in selecti[ng] hymns, stories, etc., for such a progr[am] An appropriate Scripture passage for [the] subject is I Pet. 2:11-20. It is wise [to] right that we should at some time dur[ing] the year, if not at this time, have a n[a]tional patriotic program. To be loyal [to] our Government should be a part of o[ur] religion.

If the leader desires to have another fe[a]ture at this meeting, the lives of great m[en] of our country or Church would develo[p] into a profitable as well as an attracti[ve] program.

TOPIC.

A knowledge of the past is essential [to] our civilization. Our advancement is d[e]pendent upon our appreciation of the liv[es] and actions of those who have gone befo[re]. History opens up for us the tests and e[x]periences of the past generations. We a[re] standing on the shoulders of our fathe[rs]. They have solved problems and have giv[en] them to us unraveled in order that [we] may unfold others, passing them on to th[e] generations that are to follow. No peop[le]

s failed to show some respect for their refathers and their achievements.

We have our holidays to celebrate events at are mile posts in the history of our untry. These dates center around indiduals who have given themselves and eir talents for the cause. The man or oman who cannot get a thrill over the hisry of our national life should not be pertted to enjoy its pleasures and privileges. hristian people should be the leaders in e preservation of our national patriotic ys, for these events assure us of our reious liberty.

Our veneration for events or individuals ght not be carried to the extreme. It not right to visit the graveyard more ten than the church. A knowledge of the st is important, but not as essential as e future. We are not ancestor worships. The acts and deeds of history should ur us on to do greater things in the esent.

Christianity is an historic religion. It is sed upon facts. The life of Jesus is as uch history as the deeds of Napoleon. e events of His life and teachings have t their indelible imprint upon every genation since He lived. The world at large ows its recognition of this fact by reckng time from the date of the birth of rist.

If we turn back to the great patriarchs the Old Testament times we are dealing th lives that influenced culture and civiliion. The laws and the prophecies of the rly Hebrew history play their part today modern life and government.

All records that have been preserved are r our profit and benefit. Our desires ould be that we may be able to read the cts of the past aright. To misinterpret tory is to live in vain. To misunderand the purpose of Christ's life is to be astray. Those who add to or subtract m authentic records are committing a me against future generations.

The division of secular and sacred hisy is unfortunate. Some schools draw the e so sharply that sacred history appears unreal. We ought to see the hand of d as the determining feature in all recls of the past and not the mind and efcts of men.

God still lives. He it is who holds the ions in the palm of His hand. He makes final decisions in individual as well as ional affairs. Facts of the past have ven that those who have clung to the and teachings of Jesus Christ, the viour of the World, are the ones who have lived in vain. Therefore let us be found ng those who are still livers and stuts of the life of Christ.

Sixth Sunday after Trinity. July 8, 1923.

WHAT DOES CHRISTIAN BROTHERHOOD MEAN?

1 John 3:10-24.

DAILY BIBLE READINGS.

Monday—Rom. 14:1-3. Thursday—Col. 3:8-11.
Tuesday—1 Cor. 5:8-13. Friday—Jas. 5:13-20.
Wednesday—Matt. 18:15-22. Saturday—Rom. 12:3-18.

HINTS FOR LEADERS.

There are different kinds of brotherhoods in the world. The organization by this name in which we should be most interested is the "Lutheran Brotherhood of America." If there is such an organization in your congregation you will be able to get one of its members to explain its purpose. Information can be gotten from their headquarters, 404-5-6 Hippee Building, Des Moines, Ia. The Luther League should occasionally learn something about the other organizations of the Church.

Stories for this meeting can be the following: "Brothers, Jacob and Esau"; "Joseph and His Brethren"; "The Brothers Among the Twelve Disciples." A subject that ought to awaken a live discussion is, "Is a friend ever closer than a brother?"

Sing the Luther League Hymn at this meeting. Other hymns that can be used are those relating to the Church, for example, "The Church's One Foundation" and "I Love Thy Zion, Lord."

TOPIC.

The word brotherhood is very much overworked today. Many organizations have taken it as a part of their names. Although it is as often used without any connection with its origin, it has awakened in the hearts of the people a relationship that did not previously exist. The fellowship movement has broken down some of the class barriers.

The world does not recognize the kinship of all peoples. Many professing Christians do not believe that all men came from a common stock, although the Bible tells of the first man and the first woman. These organizations of men banded together have awakened anew the common parentage truth, and they are finding out that there is very little difference between mankind the world over.

The brotherhood structure should be based upon some of the principles of its origin. The first great brotherhood movement was when Christ called His twelve disciples to share life with Him equally. They were inferior to Him and were from several different vocations. He was the link that held them together. When Christ died they would have disbanded if the Holy Ghost had not convinced them that they were to labor for the common cause. The disciples began with a very incomplete ideal

of their Leader and His work. That truth developed under the care of the Saviour, and before He left them they understood that He was the Son of God, who called Himself their elder brother. Having Jesus as a brother awakened in them the feeling and desire for a similar relationship between one another. They were living for a single purpose and their lives would be given for a common cause. Thus we find the first real brotherhood. The fundamental basis of this brotherhood was Christ.

Prior to the time of Jesus there were no organizations that disregarded national, class and color lines. The divine right of the individual was not a part of their teachings and practices. With the advent of Christ came a new conception of human relationship as well as a new principle of heart.

The Church is a Christian Brotherhood. It is the only true Christian Brotherhood. The organizations within its fold designated by that name are arms of the mother structure. One of the great facts that the Apostle Paul established in his epistles was the fraternal feeling we should have for all men. The ideal may never be reached in this world. However, the nearer we draw to Christ the closer we come to establishing these principles in our lives and hearts.

The kinship that is in the life of every sincere Christian is expressed in his willingness to play fair, to deal justly, and to permit every other human being to have the privilege in developing the talents with which God has blessed him. If the chief purpose of brotherhoods was based on Christ the industrial world as well as the Church would greatly profit.

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Seventh Sunday after Trinity. July 15, 1923.

THE INNER AND THE OUTER

2 Cor. 4:16-17, 1 Samuel 16:6-13.

DAILY BIBLE READINGS.

Monday—Psalm 8.
Tuesday—Psalm 19.
Wednesday—James 2:14-26.
Thursday—Luke 11:37-44.
Friday—Matt. 7:15-23.
Saturday—1 Cor. 6:19-20.

HINTS FOR LEADERS.

Have every member of the League bring their Bibles and read a short passage as an opening part of the program. Prayers occasionally read from the Hymnal will aid some in getting new phrases for their prayers. Some of us have the same way to say everything.

It order to impress the thought of a hymn have your best reader to speak the words before they are sung. Sometimes the reading of a hymn in a devotional way leaves a message that will not be soon forgotten. A hymn suggested for this purpose is "I Need Thee, Precious Jesus."

An attractive program can be develop[ed] by having different members to act out [or] speak about the good and bad habits th[at] are common to us all. Examples: "Gossi[p]" two characters; "Friendship," two chara[c]ters; "Pride," "Obedience," etc. This w[ill] take some work. Anything worth wh[ile] takes work.

TOPIC.

A man is what he thinks and feels an[d] not what he appears to be. The outer an[d] inner are often very different. Life shoul[d] be the expression of the inner man. Th[e] face should be the mirror of the soul. Bu[t] sometimes it is the opposite. The heart [is] the determining part. The world can b[e] fooled by covering up the real self. How[-] ever, whatever we say, think or do is know[n] by the Almighty God, who reads the secret[s] of the heart. Sincerity counts most befo[re] God and man.

We judge entirely by the outer becau[se] we do not have the power to see within th[e] hearts and minds of our fellowmen. O[ur] actions speak to the world what we are [in] them. For this reason we should be ca[re]ful of all that we say and do. Our Chr[is]tianity is judged by our manner of life.

It is not easy to interpret correctly t[he] deeds of our friends if they are in confl[ict] with their former actions. Jesus warn[s] us to beware of hasty judgments. We ha[ve] also been instructed to say nothing about [a] person if we cannot find a fact worth wh[ile]. A single injury upon the character of [an] individual often remains for a lifetim[e]. The stain is difficult to erase. Therefo[re] we should not only be careful in our cri[t]cisms but also be watchful of our though[ts] and deeds.

There are some who purposely live d[if]ferently from their inner selves. They [do] this in order to deceive those about them. The unsophisticated is caught often [in] their snares and suffers from the contact. We all desire to place our confidence i[n] trustworthy men and women. The basis of our social and business world is that o[f] trustworthiness. If there were larger num[-]bers who had no moral standards, we would be in a chaotic world. But the commercia[l] and social standards demand integrity. Th[e] hypocrites and imposters are ostracised a[s] soon as they are found out. As citizens and members of this great world of society and business, let us do our share in pre[-]serving the highest principles possible.

The possibility of being misunderstood awakens within us at times a fear o[f] others' opinions and comments. Those wh[o] speak perhaps do not know all the facts i[n] the case. We have been wrongfully judged

ince these things are possible there is place in knowing that the inner life is the ssential one. God judges the heart.

A clear conscience is the greatest bless- ng in this life. To be right in the eyes of od should be the aim of every living be- ng. The opinions of the world are to be espected as long as they do not conflict ith God's Word. The scorns and sneers f the world mean nothing as long as we re on the Lord's side. When the heart nd mind of man is pure and sincere and e manifests an effort to meet and speak f his fellowmen in the same spirit, he is rtainly on the right way of life.

A clean life and a pure heart are invalu- le possessions for the present as well as he future. The greatest treasure that can e passed on to those who follow is a life which they need not be ashamed. The orld asks sincerity, the Church requires , and God demands it. May God bless us s we think and do for Him.

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ighth Sunday after Trinity. July 22, 1923.

WHAT IN PRESENT DAY SOCIAL LIFE WOULD CHRIST APPROVE? WHAT DISAPPROVE?

1 Cor. 10:23, 31-33, 11.1.

DAILY BIBLE READINGS.

onday—Matt. 7:21.
uesday—Matt. 22:35-40.
ednesday—Matt. 19:3-12.
hursday—Matt. 19:15-35.
riday—Matt. 6:24-34.
turday—Luke 4:6-22.

HINTS FOR LEADERS.

This is a fine time to discuss the religious de of a social. What and why are some ings permissible or not permissible at urch socials? Sentence prayers for od's guidance in our play will add a new ature to your prayer list.

Instead of having a Scripture lesson let me one collect and read what great men ve said about the Bible.

Plan an afternoon meeting, Sunday ternoon, in the woods or near some stream water. Be sure that the devotional part not omitted. If you do not spend the gular time for the program as you al- ys do, the meeting will be a failure.

TOPIC.

Our religion is very unreal at times. We el that it has little to do with our every- y life. There are many who live as if ristianity is something to be used on nday and put away the other six days the week. God is not ever present with em. He is off somewhere, but the place unknown.

The one vital part of our religion is the nipresence of the God we serve and wor- p. He is in the world but not of the world. He is closer to us than our dearest friend or any of our kindred. His watchful eye knows everything we do and protects us from all dangers. He is interested in every phase of our life. We have the privilege to talk with Him on any subject we desire. We cannot see Him, but we know of His presence. He will make His abode in our hearts if we permit Him. When we feel and know of His constant presence life will be different. We will not want to do anything that He would not approve if He were visibly present with us.

Disapprove.—Life is almost unbearable for some people because they are always looking for the censor. They are so afraid they will do something questionable that they are forever in misery. There are none of us who do not make mistakes at times. We are all imperfect. We live in faith, knowing that our errors are forgiven. Sinful people cannot live without a display of their nature at intervals. Nevertheless, Christian people are ashamed of these periods of wavering and falling away from the care and fellowship of their creator and preserver. Hence, God's laws through the Church, home and State have revealed for us that which He disapproves. Our knowledge of these precepts show us the scope of our affairs in this world.

"What would Jesus do?" is a good question to ask ourselves when we make our choices in social life as well as in other decisions. If we felt the constant presence of the Saviour, we would need no other guide. His nearness will give a different meaning to life and its attributes. Let us pause for a moment and ask ourselves if we would have done all we did today in the way it was carried out with Jesus at our side.

Approval.—God's Word is not so narrow as some people try to make it. Christ did many things the Pharisees disapproved. He has left for us an example of a temperate life. He carried nothing to excess. He did not indulge in anything that would offend a weaker brother. And yet He did many things that were contrary to the customs and man-made laws of the day.

Social life is necessary for the full development of our entire selves. There can be nothing wrong with innocent fun. Young people as well as children demand a certain amount of recreation. If the home, church or State does not furnish wholesome amusements and places for the right type of social development, the young people will get their growth under evil conditions.

Where we can take Jesus as a partner, whether it is to a party, game or picnic, we can feel assured that the gathering is approved. Christ's presence gives dignity and virtue to any gathering.

Ninth Sunday after Trinity. July 29, 1923.

THE STRANGER WITHIN OUR GATES

(Immigrant missions)

DAILY BIBLE READINGS.

Monday—Matt. 25:31-46.
Tuesday—Eph. 2:11-22.
Wednesday—Heb. 13:1-3.
Thursday—Deut. 29:3-13.
Friday—Deut. 24:3-22.
Saturday—Acts 11:1-18.

The Stranger Within Our Gates.—Between the years of 1819 and 1919, 32,200,000 immigrants came to America. There are about 17,000,000 foreign born people in the United States. We were astonished to find during the war draft that 3,000,000 of our soldiers could not speak English. America has become the melting pot of the races. A grave national problem presents itself. Thoughtful men and women are asking, "Are we as a nation succeeding in Americanizing this vast horde of strangers?" So concerned have we become that our Government has legislated to limit the number of immigrants each year. Under 3 per cent. quota during the last two years about 1,750,000 prospective immigrants were kept out of the United States, and now a new bill has just been introduced limiting immigration still further.

Not only does the never ceasing stream of immigrants constitute a problem for the Government, but the Church of Christ faces a grave situation. During the past few years many of the immigrants have been Protestants. A study of conditions leads us to believe that the next few years will bring an increasing number of Protestants. This means that a tremendous responsibility is resting upon the Protestant Church in America. A large number of these Protestants are Lutherans. Our Lutheran Church in America has not only a grave responsibility resting upon her, but she has a tremendous opportunity to strengthen the Church if she will gather into her fold the large number of fellow-believers coming to this country.

The Lutheran Church—a Polyglot Church.—Our Church is indeed a polyglot Church. We preach the Gospel of Christ in more different tongues than any other Protestant denomination in America. We are not a foreign Church, however; for did Lutherans not begin to arrive when the young colonies were called "The Wilderness"? Did not our Lutheran patriots take a part in the fight for freedom? (Do you know the story of General Peter Muhlenberg?)

Since 1623, when the Dutch Lutherans settled in New York, a steady stream of Lutherans have been migrating to America and taking first place among citizens which form the backbone of this great democracy. Swedish Lutherans settled on the banks of the Delaware in 1657, German Lutherans from the Palatinate came to Pennsylvania in 1708, while the Salzburgers settled in Georgia in 1734. Since then the young Church of the Reformation in "The Wilderness" has been reinforced not only by Germans and Scandinavians, but Slovak, Magyar, Windish, Lettish, Siebenbuerger (Transylvanian) and Finnish Lutherans have come to join our ranks. The latest Lutheran people to arrive are a group of Persians who came to escape the persecutions of the Turk, and have settled in New Britain, Conn.; Philadelphia, Pa.; Gary, Ind., and Chicago, Ill.

The United Lutheran Church Faces Her Immigration Problem.—The United Lutheran Church recognizes the obligation which she has not only to the Lutheran immigrants, but realizes that there rests upon her, as a Church, the obligation to gather into the fold her share of the unchurched immigrants. We function through the Immigrants' Mission Board, the objects of which are as stated in the charter, i. e.

"To render needed aid at the port of entry, and to carry on, superintend and promote the work of Home Missions among foreign-born people and their descendants assigned to its care by the United Lutheran Church in America; to maintain and promote its work in the name of and in conformity with the purposes and polity, the acts and rulings of the United Lutheran Church in America; to minister the Means of Grace to foreign-born people and their descendants, and holding these people to the Kingdom of God; to receive gifts and to acquire and hold title to property, real and otherwise, for religious and welfare work among them; to make these foreign-born people and their descendants good, loyal American citizens, by aiding to bring them into harmony of purpose with the Government and institutions under which they are privileged to enjoy life, liberty and the pursuit of happiness; and, finally, to promote the welfare, tenets and religious instruction of the United Lutheran Church in America."

In 1904 the Ministerium of Pennsylvania began work among Slovaks and Hungarians. This work, together with that done by the Pittsburgh Synod for Slovaks, was directed by the Slovak Mission Board of the former General Council. In 1918 the United Lutheran Church took over this work and the Immigrants' Mission Board fell heir to the work covering a territory of 18 States and 3 Canadian Provinces. In 1922 there were 45 organized congregations having 35 churches, 75 mission points, 32 pastors, a number of student missionaries,

nd 10,943 communicant members. The ork of the Board has been divided into ree parts, dealing with the work among lovaks and Hungarians, whose superinendent is Rev. A. L. Ramer, Ph.D.; the ork among Finnish people, whose superntendent is Rev. Mr. V. Koivumaki; and alian work, whose superintendent is the ev. F. Scarpitti.

Our charter specifies that we "render eeded aid at the port of entry." We have one very little of this work. There is a eamen's Mission at 337 Bloomfield street, oboken, N. J., which was founded and is pported by the Society for the Care of eamen in the Port of New York. In Philelphia, at 1402 East Moyamensing ave-ue, a Seamen's and Immigrant Mission r the port of Philadelphia is supported the Ministerium of Pennsylvania. At ese missions the immigrant is cared for mporarily, both physically and spiritu-ly, and sent on to his destination. If he s no destination in view the missionary ies to find suitable employment for him nong his own people and among Chris-an influences. The Board realizes that it very necessary to have at least one port issionary in the port of New York as on as funds for this proposition are avail-le.

Slovaks: There are 700,000 Slovaks in is country, 3 per cent. of whom are Lu-eran. There are 29 Lutheran churches th 21 ministers among these people. The ovaks are banded together in their own nod known as the Zion Slovak Synod. ey publish a paper called *Zion*. Our perintendent takes care of 65 mission ints with the assistance of 19 mission stors and 14 students.

Magyars (Hungarians): Among the 0,000 Magyars in this country our urch has only 8 congregations and 2 ission points, with 6 pastors and one stu-nt at work.

Lettish: The Lettish people, who came om the Baltic region known as Latvia, e staunch Lutherans in their home land, t upon arriving in America the most of em have drifted far from our Church. e have working among these people only pastors, with 3 congregations and 6 mis-on points.

Windish (Slovenian): The Windish are om Hungary. Our largest Windish col-y is at Bethlehem, Pa., where there are o Lutheran churches. One of these urches is among the finest owned by for-n-speaking people in America. Allen-wn and Steelton, Pa., also have Windish utheran churches.

Siebenbuergers (Transylvanians): If we to Youngstown, Ohio, we find a flourishing church for these people. The Pittsburgh Synod has begun work for them in various parts of its territory.

Polish: We usually do not think of the Polish people as being Lutherans, yet among 3,000,000 Poles in the United States there are a few of our faith. Lutherans, Baptists, Presbyterians and Congregationalists have about 15 congregations among Poles. Probably one-third of the Polish people in America have any church connection whatever, not even with the Roman Catholic Church.

Finnish: The Finnish people are staunch Lutherans. Of the 300,000 in America, 99 per cent. are Lutherans. The Suomi (Finnish) Synod has 47 pastors and 40,000 communicants. It co-operates with our United Lutheran Church. The field missionary is kept busy establishing missions and preaching at mission points in Montana, Wyoming, Colorado, Idaho, North Dakota and Washington.

Pressing Needs of Our Immigrants' Mission Board.—Does our Church at large realize the urgency and importance of this work? Do we realize how great is our loss as a Church when we fail to provide means and money for which fellow Lutherans from other lands may be given the Means of Grace? Do we realize what it must mean to Lutherans from other lands who come to America and find no Church ready to receive them? May the day hasten when our Church will awake to her full responsibility, and not only shepherd her own flock, but do her share in bringing into the fold the countless thousands of shepherdless sheep that annually make America their home.

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PATHOS, NOT HUMOR

Recently Roger Babson, the statistician, sent out to his customers a leaflet entitled, "Essentials of Business Success." They consisted entirely of the Ten Commandments plus the "New Commandment" given by Jesus. Among the letters of acknowledgement that soon poured in from all parts of the country was one from a Western business man whose enthusiasm could hardly be restrained. "I have never, seen," he wrote, "such a fine statement of the essentials for success. Where did you get it?"

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The will of God was just as sweet to Paul when it suffered him to go bleeding into the dungeon as when it lifted him to the third heaven.

—❧—

It takes a strong man to hold his own tongue.

Intermediate Department

PROGRAMS

Memory Work for July—Psalm 8.

EDUCATIONAL.

What is your League doing to make possible and positive the memorizing of memory contexts?

A June LUTHER LEAGUE REVIEW should mean June suggestions. Flag Day is on the 14th. A special observance of the fact with an investigation of flags of other nations and an honest attempt to prove the superiority of your nation's flag. This latter idea will provide thought anywhere.

With the month of June the missionary studies from "India on the March" are completed. Hold a review of the text-book. Assign the various subjects presented.

What are the June flowers?

Why not a blackboard talk on baseball scoring.

PHYSICAL.

Secure one of the playground baseballs. Introduce it. Any good sized lot will permit its use.

Swimming parties—separate as to sexes—are in vogue.

SOCIAL AND SERVICE.

It is Children's Day month in so many places. The Leaguer will plan both to take part in the special observances of the day, and contribute to the work. Why not a children's party? or a Junior League party, relieving the superintendent?

See the Service Suggestions under June topics.

"Exams" are over, or nearly so. Why not celebrate with an "Exam" Social. Tell us about it.

Consult the Luther League Review Social Meeting page. Adapt.

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July 1, 1923.

OUR UNTOUCHED FIELD—THE SOUTHERN MOUNTAINEER

(Missionary)

Miss May Scherer.

HINTS FOR LEADERS.

A map showing the location of the Appalachian States should be used. A careful study should be made by the leader so that these States with their mountain ranges can be readily pointed out.

The Lutheran of the first or second week will contain an article by Mrs. Copenhaver on "Mountain Work." This article will furnish splendid material for the program. For additional material, the General Literature Committee will be able to furnish two splendid tracts, "Spunk" and "Rosann." (Address General Literature Committee, 844 Drexel Bldg., Philadelphia, Pa.)

The leader should explain how teachers who are ready to go and live with these people will be able to lead them into the rich life that they have never known.

Hymn—"Look from Thy Sphere of Endless Day."

How can our League help in the Mountain Missions?

THE TOPIC.

Hymn—"Faith of Our Fathers."

Scripture—Romans 15:19-21.

Leader.—In order that we may understand the scripture lesson, it is necessary for us to know a little geography. Paul says that he preached the gospel "from Jerusalem." He made his start from Jerusalem. He did not go to Illyricum first. He worked towards Illyricum, which was a great distance away, according to distances of that day, on the Adriatic Sea. If we are to take our lesson from Paul, we will work from our home churches through the near-by places that need us and on farther and farther until we have reached the uttermost parts of the earth. (Rom. 15:19.) If we follow Paul's example, we will have for our hearers, or for the hearers of those whom we send as our representatives, those who have not had the opportunity to hear, and they, according to Paul, will be led to understand. (Rom. 15: 20-21.)

Leader.—The next time you are inclined to complain because you have to go to school and study hard lessons, stop and think what you would do if you could not read or write and if your father and mother could not read or write. Sometimes we hear of the people of India and Africa who can not read and write and we get very sorry for

hem. But there are many people nearer ome who need sympathy for the same rea- on. In some of our southern mountains ve can find conditions that make us heart- ick. Ignorance and poverty and the usual onditions that accompany ignorance and overty are plainly evident. Let us con- ider the territory included in the Southern Mountain section.

Territory.—Nine states are included—Virginia, West Virginia, Tennessee, Kentucky, North Carolina, South Carolina, Georgia, Alabama, with a territory of 112,000 square miles. In some sections of this territory there are miles and miles of splendid road over which automobiles skim by, carrying tourists, pleasure seekers, and business men. Just across the mountains from some of these good roads are cabins in which live people who have never seen a train. The roads that lead to these sections would be considered impassable by any one except a driver of strong horses or an ox team.

Leader.—We want to learn of the people who live in the Southern Highlands.

People.—When we speak of the Southern mountaineer, we speak of 4,000,000 people. We do not mean, however, that there are 4,000,000 who have not seen a train and who can not read or write. From this mountain country there have come presidents and statesmen. In one section in Virginia there are eleven colleges within a distance of 150 miles. Many of the old aristocratic homes of Virginia are in this section. Not many miles from these aristocratic homes and these eleven colleges are isolated mountain districts in which there are homes crowded with children who have not been to school and who can not go to school. In one of the summer schools which was opened in a mountain community, there were enrolled a grandmother, a mother and a daughter, none of whom could read or write. The old grandmother said she wanted to learn to read so that she could read the "Good Book."

Leader.—We might be inclined to believe that these mountain people are growing up to be strong physically, since they can always breathe fresh mountain air and drink pure mountain water. Let us consider the health conditions of some of these sections.

Health.—The mountain air is invigorating. It should expand the chest and bring roses to the cheeks of the mountain boys and girls. Mountain air unused is like wholesome food uneaten. If you should go into one of the mountain homes at night and find a family of nine children sleeping in one room with all of the windows closed and paper stuck in the cracks to keep out the draft, you would understand why the mountain air does not always bring rosy cheeks. Many of these people are away from doctors. One old lady in a mountain home whose arm was permanently bent almost double said that her "old man was mighty good to her when she broke her arm. He went to town and fetched her a bottle or liniment." And all of the time her arm remained unset because she did not know that by going a distance of eight miles, she could have her arm set so that it would be straight as it had been before. After it was discovered by a teacher in a mission school it was too late to do anything for it.

Leader.—Let us consider the opportunities that these people have to become educated.

Education.—The boys and girls of these mountain sections want to go to school, but many of them are far removed from any school, while many of the schools in these sections are open only three months in the year. We can easily see that the mountain people are illiterate, not because they want to be illiterate, but because they have no opportunity to be otherwise.

Leader.—The next point we want to consider is the religion of the southern mountaineer.

Religion.—Let us recall again the fact that we are not speaking of the entire 4,000,000 who live in the Appalachian region; but of those who are separated by the mountains from schools and churches and culture. These people are deeply religious in their nature. They will walk miles to "go to preachin'." They want to learn to read the Bible. Various sects of people are finding the way into these districts and are leading the people. This makes it very urgent for teachers and preachers of the right kind to be sent to them. Most of the Protestant denominations have established missions in some of these mountain districts. In some places schools that have grown into colleges have been established. They are doing a wonderful work, but there is much untouched land.

Leader.—We will want to know what the Lutheran Church is doing along this line.

The Lutheran Church.—In Wataugua County in North Carolina a mission has been established. One pastor serves four congregations. The Light Brigade of the United Society gives $600 towards his support. The Executive Board for the women voted the support of a young woman as Parish Helper there. This is in a section of the state that is rich in natural resources and is on the eve of wonderful development. In the southwestern part of Virginia the establishment of another mission is under consideration. A young woman

has been engaged to become the teacher in this community. She will live among the people and will live with them. She will teach them how to read, and she will teach them how to live. They are eager for preaching and eager for Sunday School. "The girls may become, after a few years of training, good Christian wives and mothers in their own community. Some of them may become school teachers and some deaconesses. The boys may learn better methods of farming and make a living in the mountains. They may become school teachers, or they may become ministers."

Leader.—Jesus said, "I am come that they might have life, and that they might have it more abundantly." The people of the mountains of the Southern Appalachias need this new and more abundant life.

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July 8, 1923.

STARS

Ps. 8:1-4, Matt. 2:1-10.

Rev. H. F. Obenauf.

HINTS FOR LEADERS.

Why not an open-air meeting under the stars?

Have a member tell what and where the North Star is and how to locate it. Of what special use is it to mankind?

Assign to someone to tell about the Great Dipper. How is it associated with the North Star? What are "the pointers"?

Let another prepare a blackboard drawing about 15x50 inches, or a pencil poster of the seven stars in the Great Dipper.

Locate the Dipper in the sky in the Northwest, quite high in the heavens.

Special hymn—"Will There be Any Stars in My Crown?"

BIBLE STUDY OF STARS.

Created by God—(Gen. 1:16-17; Ps. 8:3; Amos 5:8).

Number and names—(Ps. 147:4).

Differ in splendor—(1 Cor. 15:41).

Exhibit the Greatness of God—(Ps. 8:3; Ps. 19:1; Isa. 40:26).

Worshiped—(2 Kings 23:5; Jer. 19:13).

Worship forbidden—(Deut. 4:19).

Orion, Pleiades and Arctivius—(Job 9:9; 38:31-32; Amos 5:8).

Star When Christ Was Born—(Matt. 2:2, 9.

Stars and faithful saints—(Dan. 12:3; Rev. 2:28).

THE STARS AT NIGHT.

Of all the pretty sights for boys and girls to behold there is none more wonderful than the stars on a clear night. H. W. Elson says, "The study of astronomy is one of the most delightful and soul-inspiring of all studies. It lifts the soul above earthly things and leads one to contemplate the immensity of the universe."

From the earliest days the sidereal heavens have been the admiration of mankind. We go out at night and see the identical same stars Adam beheld and admired 6,000 years ago.

Josephus claims that "the science of astronomy originated with the immediate descendants of Seth, Adam's son.

WHAT CAN WE LEARN FROM THE STARS?

The stars should have for us a lesson on the greatness of God's universe. They also have a religious significance. God, the Creator, is glorified through them.

Our sun is but one of the many millions of stars. He is 1,300,000 times the size of our earth, and is 73 million miles away.

"Except for three or four visible planets, every glittering star is a mighty blazing sun, some 1,000 times greater than our own sun. We should feel as the Psalmist who said, "Great and marvelous are Thy works, Lord God, Almighty."—Elson.

The distances of the stars are so stupendous as to baffle all human understanding. It required 4⅓ years for the light to come from the nearest star travelling at the rate of 186,000 miles per second. The North Star is ten times as far off.

All the heavenly bodies are in motion in space. Their great distance, however, makes them appear to be stationary.

About 5,000 stars are visible to the naked eye. The great telescopes will photograph about 100,000,000 more. No wonder the great philosopher, Kant, said, "The starry heavens fill me with unceasing awe."

Let us as Leaguers understand the wonders of God's creation shown in the stars overhead, so that "Christ the bright Morning Star" (Rev. 22:16) will make us to "shine as the stars for ever and ever." (Dan. 12:3.)

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July 15, 1923.

STORMS

Matt. 14:23-33.

Rev. A. F. Keller

HINTS FOR LEADERS.

Read story at least half a dozen times.

Use King James and American revised Version.

Read also account in Mark 6:45-51 for interesting detail as in Mark 6:48. Tell graphically. Jesus the central figure.

A picture of the Sea of Galilee ought to help.

Use map. Have someone draw probable proposed course of the disciples' boat (from western Bethsaida to Capernaum).

Sing "Jesus Saviour Pilot Me."

Sing "Sailing, Sailing Over the Dark

Blue Sea," and give a serious turn to the words after it has been sung.

Tell the story "Wireless Messages," from "I Wonder Why Stories," by George Adam.

Use International Encyclopedia, "Storms," etc.

TOPIC.

The storm on the Sea of Galilee is a picture of the storms on the sea of life. The larger life becomes, the more violent are its storms. The little life like the tiny lake or the mill pond, knows of no great disturbances. Boys and girls under 14 years have had no violent storms; they may have experienced some disturbances.

(Now tell about kinds of storms: Of International Encyclopedia: "Storm." Definition: A storm is an "attack.") When I looked up the word "storm" one reference said: "Storm," see "Wind." The storms that affect boys and girls most are "Windstorms." (Here use Eph. 4-14 and point out the folly of believing what a "crack" professor of biology, who may be a "cracked" professor of religion, says.)

The history of the world is a history of storms. "World history is world judgment." It is strange how the same kind of storms occur in the same way and with the same accompanying signs. Observe the natural world. Students of weather conditions say that storms follow much the same paths year after year (Of Encyclopedia).

The same is true in human life. Biographies are *Storm-charts*, which ought to be read. They tell of the invariable operation of certain laws: "The wages of sin is death; but the gift of God is eternal life."

Experience teaches. Experience charts. There was the Rich Fool (Luke 12:16) who "lost out"; there was the rich young ruler (Mk. 10:17) who could not stand the test, who sank out of sight, "went away grieved"; there was the traitorous Judas, who was utterly destroyed. Why? Edgar Allan Poe perished a drunkard; in the kingdom of heaven there is no place for such (1 Cor. 5:11). William Gladstone, English statesman, "made port," for he was a decided Christian, and as a church-goer was a "twicer."

Now refer to Storm and Weather Signals (Of Encyclopedia or World Almanac). The New Testament has its storm charts and its storm signals, too. The Bible is the great Lighthouse; the servants of Jesus are the "coast guards"; Jesus is the Lighthouse Keeper. He, too, is the Light.

Storm Signals: (for lesser and greater craft). There are 15 "bewares" in the N. T., and a large number of "woes." Each is a special warning. But many have eyes and see not. There are a great variety of signals: "Watch and pray" (Matt. 26:40); "One thing thou lackest" (Mark 10:21); "Simon! Simon!" (Luke 22:31); "Enter ye in at the strait gate" (Matt. 7.13*ff*; "Beware of dogs" (Phil. 3:2).

By all means, MAKE PORT! How?

P—ositiveness, Know the way. No guesswork.

O—bedience. Take orders. No mutiny.

R—eligion. The stabilizer. One's hold on God.
God's hold on us.

T—ruthfulness. True to oneself. True to others.

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July 22, 1923.

"HOW TO MAKE THE CAMP GO"

By Rev. Arthur T. Michler.

Scripture Readings—Psalm 133; Gal. 6:1-5.

HINTS FOR LEADERS.

Use appropriate hymns, psalm selections and additional scripture readings. Have several offer prayer. Have several camp experiences told by members or others.

If you are getting ready for a camp have an outside speaker.

Notice that the suggestions of the topic can be well remembered by the word COAT, each letter standing for the key words—Cheerfulness, Camp spirit, Coöperation, Obedience, Thoughtfulness and an Attitude of the right sort. This coat is the garment one is to wear when coming to camp.

Go to the library and consult some books on camping, selecting some phases of it you would like to stress. This topic can be effectively presented at a camp get-together, with use of the blackboard or after a dinner of the prospective campers.

Be sure to have devotional periods in camp. A big family camp worship, also a more formal service, daily, if possible. God can be realized as very near and helpful.

Stress the unasked service.

THE TOPIC.

There is nothing so beneficial and joyous than to experience the happiness of a summer camp. Every year there are more people to be found in summer camps than formerly. Camping is not only beneficial but affords those real delights in God's great out-of-doors which are truly lasting. The things to be learned, the friendships formed, the splendid social pleasures, the exhilaration of the out-door exercises are all that anyone should desire to experience to have a real vacation. Since many of our young people will be enjoying the happiness of summer camps this year, it will be worth while to consider the question of how to make the camp go.

The success of any camp depends, not only upon the management, but upon those who compose the membership of the camp.

A few suggestions here will go a great way in making any camp the real sort of a camp it ought to be.

Cheerfulness is one of the necessary qualities needed in every member of a camp. As one goes into camp it is with the thought of having a good time. That in itself makes for cheerfulness. But it must continue throughout the camp season. Why? Simply because things will happen to put this quality to the test. Suppose something happens that one does not like, or suppose there is an accident, or suppose the weather is cool and rainy for days at a time. Such experiences will really test the disposition but the camp will go *only when cheerfulness* continues to reign supreme in each member of the camp.

Camp Spirit is one of those essential qualities that will make any camp go under all conditions. Real camp spirit is that big, whole-hearted, unselfish spirit that takes hold of all the members of the camp and then bursts forth in those fine camp songs which make for the real enjoyment of all. It is that fine feeling of family life that creates the spirit of unity. But how can it be created? By every member putting himself into the idea and thought of the *purpose* of camp life. It means putting one's self into the thought and activities of the camp for the good of all. It means giving to the camp *your bit* rather than seeking to get everything out of it for yourself. That attitude makes for camp spirit.

Coöperation is necessary to make the camp go. When plans are made in which you are to take part, enter into them with zest and spirit rather than feel you would rather do something else. Be loyal to the whole scheme of camp activities. Seek a place in which to coöperate with your fellows. This spirit and attitude are essential for the success of any camp, and a Christian camp in particular. Discourage then, the individualistic spirit. Discourage it in yourself. This will be necessary for success; for there are in almost every camp those who come with a selfish idea of camp life.

Obedience is a much desired quality in the membership to make the camp go. When this attitude is followed in camp there is nothing finer to be desired. Such a camp is a real camp to which many will want to go. The plans of the Director and the counsellors will be followed with that ready spirit that will make for bigness and true joy. Without the presence of this quality in camp there will be unpleasantness and disappointment. A camp lacking the obedient spirit is not worth the cost or effort.

Thoughtfulness on the part of each member will make the camp go. There are always younger people in camp than ourselves, so be thoughtful about them. There are many things about the camp which, if looked at with some degree of thoughtfulness, will make for a great camp. What can be done for the welfare of the camp without being told? What about keeping the camp clean? What about observing the simple rules of the camp? Does a stake need to be driven, a ditch dug, a course laid out, the tennis court fixed, etc.; if so, do things for the camp without being asked and enjoy the service you render. Never mind about how little the other fellow does. Do your part and offer your talents to make the camp go.

An Attitude of the right sort helps to make the camp go. But what does this mean? It means this—don't consider what a fine ball player you are or what an addition you think you are to the camp, or what big opportunities you have had as compared with others. Remember you are in camp *to give* as well as to get. The person who is always putting himself in the front is not the kind to make the world any better. Therefore, do not think so much of yourself when you are not as able as some others. Camp will not be the happiest place for such as these. Learn, rather, what camp spirit and coöperation are and you will realize a happy camp life and come home bigger and better for having had a taste of real camp life.

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July 29, 1923.

TREES

Rev. H. C. Erdman.

Psalm 1:1-3, Psalm 92:12-14.

Hints for Leaders.

1. Name all the trees you know. Take a tramp about you. Test your knowledge.

2. Tell of the shape of the tops of different kinds of trees.

3. The different kinds of leaves the various trees have.

4. Name the many uses for wood.

5. The article above on "Trees," if followed as given with Scripture references carefully emphasized, will give a good meeting.

6. The article, if reviewed in outline form on blackboard, will clinch points:

First lesson taught { when
Very beautiful { variation
thought suggested

Follow with other lessons.

7. Tree planting time—plants observed.

The Topic.

A tree lover said this, "And what a glorious object is a tree! How magnificent

a forest of them on the boundless plain or on the mighty hillside! And the solitary tree—there is scarcely its match for beauty among unintelligent objects on the face of the earth. They are surpassed only by him who walks among them in living and thinking grace and beauty. "In form," though not in "moving" like him, "how expressed admirable!" The thick topped maple, with its wholesome-looking foliage, in whose close and dark recesses the song bird sings her "wood note wild," in the hot summer moon. The lofty, clear limbed, open boughed buttonwood, with its dainty leaf, its scarred trunk and its clean polished branches. And the elm, the patriarch of the family of shade—the majestic, the shady, the antlered elm!

Jesus said "Consider the lilies, how they grow." He might have said the same about trees. For I believe the dear Heavenly Father wants to teach us lessons from them. There are many lessons the trees teach us. From the many I select three.

1. Trees are very beautiful. They are lovely in winter time when you can see the wondreful tracery of branches and twigs against the sky. They are lovely in summer time when covered with their living green foliage. They are wondrously beautiful in autumn when thousands of unseen fairy fingers have painted the leaves in so many lovely colors. And, O, what a miracle in color the fruit trees in full bloom! The beautiful trees suggest something still more beautiful—A Christian Life. "The righteous shall flourish like the palm tree." "He shall grow like a cedar in Lebanon." Place before your mind the best Christian you know. Can you think of anything lovelier? One of the foundation stones of a Christian life is love and (1 Cor. 3) tells us the many beautiful elements of it. Let these reign in a life and behold what grace and beauty. (Gal. 5:22-23.) "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and self-control." Surely a life that has these qualities is wondrously beautiful. Let us turn to one of the Old Prophets for a charming portraiture of a lovely life. (Have Hosea 14:5-8 read.)

2. Trees are very useful. They are useful for fruit, for lumber, shade, protection from storm. On hillsides they keep the soil from washing away; also their roots enable the soil to hold back water from excessive rains, and thus prevent floods, and then release it in drought to feed springs and streams. Many of the great floods and famines of China have been caused because all the trees have been taken from the hillsides.

An earnest Christian life is extremely useful. Jesus said, "Ye are the salt of the earth," "Ye are the light of the world," "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "I am the Vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The first Psalm says that whatsoever a Christian does shall prosper. In so many ways a Christian life is useful; in making a happy home, making the community better and helping to give the Gospel to all people. He can encourage the faint-hearted, cheer the sick, and help the tempted to overcome.

A very interesting thing is told of the palm tree. In the great sandy desert, oases are found, and about the edges of these, palm trees grow and under their protection other fruit trees grow, and produce fruits, such as oranges and bananas. These delicate fruit trees could not endure the fierce heat and winds of the desert, without the gracious protection of the palm trees. There are many people about us who have a weak moral nature, or are so situated that they could not endure the terrible winds and heat of temptation, trials and persecution that come to all. O, a Christian can be to them a wonderful protection, so that they may be able to live fruitful lives. (Isa. 32:2.) "And a man shall be an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

3. Trees are Victorious. The cold of winter that means death to very many growing things is to the tree but a few months of sleep. Storms that overturn houses and work great destruction, except in a few cases, leave the trees unharmed. Dry weather that withers and kills many forms of vegetation has no effect on the trees, for their roots go down deep and find moisture below. One season brings to an end the life of the grass, but the tree lives many years, and of the palm tree it is said, "brings forth fruit in old age." The trees are wonderfully victorious. It has not been given to the tree alone to gain victories, but to the Christian as well.

Read carefully the great victory chapter, Hebrews 11. Nothing could defeat those victors and victims of faith.

(I Cor. 10:13.) "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape that ye may be able to bear it."

Junior Department

THE JUNIORS IN TRAINING

Are you prepared for a most interesting half year's work with your Junior Leaguers?

The material for the meetings for July to December is now ready. The list of Topics is as follows:

July 1.—Patriotic Meeting—What Juniors Can Do for Their Country.

July 8.—Missionary—"The Magic Box" —Chapter 1.

July 15.—Story Hour—Some Out of Door Stories.

July 22.—Story Hour—Animal Stories.

July 29.—Picnic Meeting (to be held on a week-day).

August 5.—Missionary—"The Magic Box" —Chapter 2.

August 12.—Picture Stories on the Life of Christ—The Boy of Nazareth.

August 19.—Picture Stories on The Life of Christ—The Man of Galilee.

August 26.—A Ship Meeting.

Sept. 2.—Missionary—"The Magic Box" —Chapter 3.

Sept. 9.—"Seeing America First"—Our Home Mission Board's Work.

Sept. 16.—"Seeing America First"—The People Who Come Here in Boats.

Sept. 23.—"Seeing America First"—Under the Stars and Stripes on Our Islands.

Sept. 30.—"Seeing America First"—In the Southern Mountains.

Oct. 7.—Missionary—"The Magic Box" —Chapter 4.

Oct. 14.—Who Owns My Money? (Stewardship.)

Oct. 21.—Who Owns My Life? (Stewardship.)

Oct. 28.—Reformation Meeting.

Nov. 4.—Missionary—"The Magic Box" —Chapter 5.

Nov. 11.—Coals of Fire.

Nov. 18.—The Spear in the Ground.

Nov. 25.—A Thanksgiving Meeting.

Dec. 2.—Missionary—"The Magic Box" —Chapter 6.

Dec. 9.—Everyday Opportunities.

Dec. 16.—Kind Hearts That Do Not Forget.

Dec. 23.—A Christmas Program.

Dec. 30.—Getting Ready to Move Into the New Year.

To sum up briefly, there is a Patriotic Meeting, two Story Hours, two Picture Meetings, a Ship Meeting, a Picnic — as special vacation lessons, six Missionary Meetings—with most interesting stories on the negro, four Home Mission Lessons, one lesson on Inner Missions, two meetings on Life Service (we must begin with the Juniors if we are to line up our Leagues for this important part of our Objective), four practical stories on Every Day Lessons and Special Reformation, Thanksgiving and Reformation programs.

The Devotional part of the meetings is a review of the Commandments. The Memory Work is the study of several of our great hymns. In addition Bible Drills are supplied.

Therefore, at the end of the year, if the programs are carried out, we can say that the Juniors have learned these definite lessons: they have learned three hymns, they have been reviewed on the Commandments, learned six lessons on the negro, been drilled on six Psalms, heard of our home and inner mission work, have learned something of our Church's history, and have been given a general idea in picture form of the whole life of Christ.

Quite an interesting program for a half year, is it not? And quite enough to hold the interest of and impart a great deal of knowledge to any group of Juniors.

In the LUTHER LEAGUE REVIEW each month the lesson stories for these Topics and the Bible lessons will be given.

These are to be given to the Juniors to read or tell in the meetings. We are training the Juniors to take part in the meeting so that when they come to the Senior League, they will not hesitate to take part in the discussion—hence a great deal of the program is to be given by the Juniors themselves.

In addition, supplementary material has been prepared. Study this carefully. It consists of—

A Program for each meeting, telling you just what to use for each meeting. Follow this closely.

Daily Bible Readings, which the Juniors are to read at home. These are given for each Topic.

Sentence Prayers for each meeting, to be given by the Juniors, a *Quiz* with facts to be hunted up for the meeting by the Juniors.

Hints for the Leaders, which are appended, and which tell you just how to plan the meeting, and make it interesting.

Bible Drills which was one of the most popular features of the first six months' programs.

Fine, you say?

Then plan NOW for 26 interesting meetings with YOUR Juniors. The material is ready, the Juniors are waiting, YOU as Superintendent have your part to do—USE these programs.

Study them carefully. Call on the office, and on the Junior Chairman, for any information you need on any of the Topics, any help desired. And write, telling of your meetings, and the way you have used these programs.

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JULY 1.

PATRIOTIC MEETING—WHAT JUNIORS CAN DO FOR THEIR COUNTRY

BIBLE LESSON—MOSES, A MAN WHO LED HIS PEOPLE TO VICTORY.

Prepared by Miss Laura Wade Rice.

(Have Juniors read references)

A little baby lay in a basket in a great river. (Have Juniors tell his name, why there, who found him, and what happened.) His parents taught him of God, and His promises to the Hebrew people (Heb. 11: 23). He had been sent to the best schools of Egypt. He might have been the next Pharaoh (Heb. 11:24-26, Acts 7:21-29). There he learned all about living in the desert (Acts 7:30-34). Moses was afraid, but God promised, "Surely I will be with thee." By ten great plagues God made Pharaoh see His power over Egypt, and its false gods. (Psalm 105:26-38.) God chose Moses to be their leader through the desert, and did wonderful miracles for them (Psalm 105:39-43). Moses spent forty days and nights on the mountain top with God and brought to the people the Ten Commandments and many other good laws. He taught them how to worship God and prayed God to forgive their sins. (Deut. 34.)

LESSON STORIES. 1.—A GIRL PATRIOT OF LONG AGO—JOAN OF ARC.

France and England had long been quarreling. Many bitter battles had been fought. At one time it seemed that England was to be victorious. The heir to the throne was in danger of losing the crown.

But in 1412 there had been born a little maid who was to change history. Her parents were poor peasants. Until she was eighteen she spent the time quietly tending the sheep and cattle, wandering over the hills of her native village. But she was a dreamer, and while she wandered she heard strange voices calling her. They called her to save her country.

In the hour of its greatest need, she rushed into the battle, put heart into the discouraged soldiers, and taking charge herself led them to victory. The crown was saved to France.

The Maid of Orleans, as Joan of Arc was named by the soldiers, was led to do such a great work through her great love for her country.

Afterward enemies worked against her, and she paid the price of being a great leader with her life, as many leaders have done, but through all history we can find few examples of greater, truer patriotism than that of Joan of Arc.

2. A MODERN HEROINE—JANE ADDAMS.

True patriotism is not always fighting on the battlefield. Often battles are fought against evil and sin and those who fight such battles are just as great patriots as those who fight with shot and shell. Doing good to others and helping to make life bright for others is one real form of patriotism.

Many have fought in this way, and among these there stands out the name of Miss Jane Addams.

We have all heard of Settlement Houses. Those in need of cheer and brightness, of teaching and of help, are gathered in and life made brighter and happier for them.

Miss Addams was among the first to start a Settlement House, and she is at the head of one of the largest.

In Chicago, Hull House stands as a bright light amidst darkness and sin in the slums of the big city.

Jane Addams has given her life for the work of not only making this settlement house a helpful place, but for building up and helping the whole neighborhood and district, and to getting others in many places to do the same thing. When you are older you will want to read two books she has written—"Twenty Years at Hull House" and "The Spirit of Youth in the City Streets." True patriotism always helps other people.

3. WHEN TONY CARRIED THE FLAG.

"Please, teacha, please letta me acarry the flag."

It was a bright eyed little Italian boy, with pleading voice and eager eyes, who looked up at the teacher with this request. Each week at the school on Friday afternoon there was a march and the final cli-

max was the salute to the American flag. To the one whose conduct had been the best each week, who was polite to his classmates and who was neatest, with cleanest face and hands, was this honor awarded.

Little Tony had tried so hard each week to win this honor—not so much for the honor—but because, even though he was a little Italian boy, he had learned to love the American flag so well; and he dreamed of no greater happiness than to lead his classmates in the march and carry the beloved flag. How he studied each week—how he had scrubbed his hands, and how he had patted down his hair—how hard he had tried to do right, even to passing by one of the biggest boys when he had run into him at recess and called him "Dago," instead of fighting him, as he wanted to do!

"Yes, Tony, today, you may carry the flag."

How his heart leaped at these words from the teacher, and how he proudly bore the precious emblem.

No boy ever walked straighter, no one ever held his head higher than Tony. Was not he, Tony Caparella, carrying the flag, the beautiful flag, and did not the children when they sang "My County, 'Tis of Thee," mean his country, too! He was an American.

"We will march down the stairs, out of the school yard, down to the corner, turn and come back again," was the teacher's orders.

As the children filed out, with Tony proudly at the head, they passed someone at the school yard entrance.

It was Tony's father.

Now Tony's father did not love America as much as Tony did. This was perhaps because some of the people had not been as kind to Tony's father as they might have been.

The "boss" at the shop had not been good to him. He had discharged him when he had too many men, without bothering much about it.

Everywhere he went he was just a "Dago." Deep down in his heart there were angry, bad thoughts. He would "get even."

And then some more of the shopmen had held a meeting, and had asked him to come. At the meeting they talked over all their wrongs, and the evil in their hearts grew more and more.

They plotted to "get back" at all who had injured them.

And then on his way home—he passed the school, and he saw the children, and at the head of them was Tony—his Tony—carrying the flag—at the head of them all!

Surely everything was not wrong, if his boy was good enough to walk at the head and carry the flag.

He went home thinking over these things.

School out, Tony came bursting into the house, his eyes full of excitement, eager to tell the glad news.

"I carry the flag, yes, today, I carry the flag," he cried.

"Yes, I know," said his father, "and from today on it shall be my flag, too."

And Tony's father thought no more of "getting even," but of how he might have in his heart instead the love of the flag which his little son had borne so proudly.

4. Little Citizens of Spotless Town.

Once upon a time there was a wonderful town. It was called Spotless Town, because everything was perfectly clean and orderly in it. And everyone in it was helpful and kind to everybody else.

The Policeman of Spotless Town was put there, not to chase bad boys, but to help little children safely across the street, and to see that no harm came to them. The Teacher of Spotless Town made the lessons just like stories to the boys and girls.

There was a Mayor of Spotless Town, too, whose duty it was to make plans to improve the town in every way.

Of course in Spotless Town there were libraries and picnic grounds, and many places where boys and girls could learn the things they should know, and where they could have all the good times they wished.

But the most important people of all were the Boys and Girls of Spotless Town, themselves. They were the ones for whom all these good things were prepared.

For they were "Little Citizens" now, but would soon be big citizens. And the Boys and Girls of Spotless Town did their share by using the play-grounds and schools, and all the fine things prepared for them, by not littering the streets with paper and dirt, they did everything they could to keep it a Spotless Town.

Every town can be a Spotless Town if the boys and girls—the Little Citizens—do their share and learn how they may grow up to be real, true patriotic citizens.

5. For God and Country.

There are many things Juniors can do to show their patriotism. Juniors can stand for God and country by being loyal to their town, to their school, to their church.

Let us be proud of our town. No matter how small or even ugly it may be, let us find something good about it, and be proud of that. And then let us try to improve it.

Perhaps there are some great men who have been born in your town. Let us learn about them. (It there are any great heroes or celebrities who were born in your town,

Junior superintendents should assign one of the Juniors to look up facts concerning him, and tell at this time.) Who is the mayor of our town? How is it governed? We should know this. And we should do all we can to make our town better.

* * *

Here are some of the things we can do:

Let us form a Junior League Improvement Society to make it better.

We will not throw paper, banana skins, orange peel, or rubbish in the streets or on the playground.

We will be kind to all animals and birds.

We will regard people's property, and not break down hedges, flower beds, or break window panes, by playing ball in the street. We will find a safe place.

We will help in Clean Up Week.

We will not litter vacant lots with tin cans. If possible, we will use them for gardens.

We will aid in "community sings," and in all town events in which boys and girls are asked to help.

We will learn to be good citizens.

* * *

In the same way we will help our church.

We will attend church services.

We will be faithful in Sunday School and Junior League.

We will have reverence and respect for God's house at all times.

We will aid in bringing in new members, and will report newcomers in the neighborhood and those not attending any church.

We will deliver bulletins, take messages, and aid the pastor in any way we can.

We will supply flowers for the Sunday school or church.

We will look forward to becoming members in the church and workers in His vineyard.

(After these things have been presented by one of the Juniors, the Superintendent will discuss them, and get the Juniors to adopt as many of them as are practicable.)

JULY 8.

"THE MAGIC BOX"

CHAPTER 1.

(Missionary)

The missionary lessons for this last half of the year are taken from the text-book, "The Magic Box," and consist of stories of the negro.

To use with this series of lessons the following material is needed:

Book, "The Magic Box," paper 40c, cloth 65c
Negro Neighbors Picture Sheet.....25c
Negro Primary Picture Stories.....50c

Teach at this meeting the story of Chapter 1, "A Dollar for College."

JULY 15.

"STORY HOUR"—OUT OF DOOR STORIES

BIBLE STORY—THE STORY OF A FARMER.

(Have Juniors read references)

Jesus loved the beautiful world He had made. He made everything to teach us about God. He lived for a while at Capernaum, a city by the Sea of Galilee. Four of His disciples were fishermen. (Matt. 13: 1-2.) Hills rose around this sea.

The farmers were sowing their winter wheat, for it was autumn. (Matt. 13:3-9.)

Afterward the disciples asked him to tell them what the story meant. Jesus said the hearts of the people who listened was the ground. He was the Farmer and His words was the seed. (Matt. 13:18, 19.)

The devil does not want Jesus' words to stay in your heart—so he tempts you to look around, not listen, not think, nor study God's Bible.

Will you let him catch away Jesus' seed? (Matt. 13:22, 22.)

If you think more of other things than of Jesus your hearts will grow hard and thorny. (Matt. 13:23.)

If you choose to please Jesus, to learn and remember His words your hearts will be good ground and you will grow like Him.

LESSON STORIES.

1. THE BIBLE, THE GREATEST STORY BOOK IN THE WORLD.

Do you like stories?

Do you like to hear about kings and queens and wonderful palaces?

Are you interested in boys and girls of long ago?

Do you like giant stories and stories of great men who went to war?

There is a Book which gives all of these.

It tells stories of a wonderful garden.

It gives a story of a great boat built long, long ago.

It tells of people who lived in tents, and people who built a big tower, folks who lived in great palaces.

It tells of a strong man who pulled down a temple.

It tells of a wonderful Star which shone over a stable.

It gives tales of great fishermen.

It has poems in it, and riddles, and songs, and stories of shepherds.

It tells of a sermon that was preached on the top of a mountain, of another that was preached from a boat, and another by the side of a well.

It tells of great missionaries who went out to preach the Gospel.

It is the Greatest Story Book in the world.

It is not just one book, it is really sixty-six books put together into one.

The most wonderful story of all in it is the story of One who came to forgive our sins, Who died for us.

Have you guessed what book this greatest story book in the world is?

It is the Bible.

2. A Sermon Preached on a Mountain. (Matt. 5, 6, 7)

(The frame-work only of these Bible stories is given, because of lack of space. The leader can enlarge on each story).

Once upon a time—that is the way all stories start—great crowds of people came to hear Jesus preach.

He went up on a mountain, and there He gathered the people and taught them. He told them many things of the Kingdom of Heaven.

First of all, He told them how to be happy (go over Beatitudes). He told them how to pray (tell of giving of Lord's prayer). He told them a story of two men who built houses (tell of house on rock and sand). He showed them many things they must do if they would follow Him. And the people went home from that church up on the mountains—astonished and full of wonder—for He taught them as no other one had ever taught.

3. The Story of a Vineyard.

How many of us look for rewards, and think we should be paid in some way for everything we do?

Jesus told a story about a vineyard.

The owner of the vineyard neeeded workers. So he called in some to gather the grapes. Early in the morning he called in a number. And at the third hour, and at the sixth hour and again at the ninth hour he called still others. And they all worked until the going down of the sun. And when it came time to pay them he called them together, and paid them—and he gave them each the same sum. And those who were hired early in the morning were not satisfied.

They said, "Why we have worked all day long, all through the heat, and these men have worked just a few hours, and they have received just as much as we. It isn't fair."

And then the good man of the vineyard answered, "Did I hire you for any certain amount? Can I not pay what I think is right? Can I not do as I will in my vineyard?"

The vineyard we work in is the World, and the Lord of the Vineyard is the Saviour.

Some of us have much to do in it, others just a little, to all if we believe in Jesus, will be given the gift of eternal life.

And yet sometimes when we see someone who hasn't tried to do as much as we have, and who gets more than we do in this world, how often we say, "it isn't fair."

4. Beside a Well.

A well, with dark eyed Jewish maidens gathered there, drawing water for their flocks.

A train of camels, an old servant, tired, dusty, sitting by the well.

Can you see the picture?

The old servant had come to a strange land on a strange errand. Back at home was his master, Abraham, and Abraham's young and beloved son, Isaac.

He had come to find from among these people of the same nation a wife for Isaac.

The old servant hardly knew just how he was to decide upon the right one, so he asked God to guide him. And He did.

As the old servant, Eleazar, sat there, tired, hungry, dusty, a girl came up to the well, with several water pitchers to be filled. The old servant asked her to give him a drink.

Now, he was only a tired, dusty servant, and she might have turned aside and not heeded him. But she did not do that. She saw him and his train of camels, tired after their long journey. And she not only gave him a drink but drew water for all the camels and gave them to drink.

As she talked to Eleazar she learned of Abraham. Finding that he was of her father's own family, she ran quickly to the house, and told them of this old servant, and then running back again to the well, she asked him to go back and rest over night in her father's house, while the servants cared for the camels.

Eleazar knew he had found the right girl, one who showed so much kindness to a stranger, certainly must be the one God had sent him to find, and it was not very long afterward that Rebecca, the beautiful girl at the well, became the wife of Isaac.

5. A Baby in a Boat.

We have heard stories of a mountain, of a vineyard, of a well, this one is about a boat and a baby. Of all the places it is about one of the strangest to find a baby!

Hidden now and then by the tall rushes and grasses, floating along slowly for a little, then caught in the tall grass by the edge of the river, this little cradle-boat held a little baby over whom three were watching.

First of all the baby's mother was watching. She herself had made the little boat and put the baby in it. And she had pushed it out on the water.

Didn't she love the baby?

Yes, very much indeed.

But a cruel king—fearing that these baby boys would grow up so strong that some day they would kill all of his people and rule the country themselves—had ordered all the boy babies killed. And cruel soldiers were going around everywhere seeking them.

So the mother put this little baby in the boat, thinking that maybe somehow he would be saved.

A little sister was watching the baby, too. She loved her little brother, and hidden back of the tall grasses and trees, she was watching to see what would happen to him. She was ready to spring out and save him from any danger.

And God was watching over the baby, too. He needed someone who would save the children of Israel from the cruel king.

Just about this time, the Princess, the king's own daughter, came down to the river. With her were some of her maids. She had come down to the river to bathe, and was not giving a thought to anything else, when suddenly she heard a little cry. Looking, she saw the little boat and she called one of her maids to go down and get it.

When she saw the little baby do you suppose she threw him back into the water?

No. "I shall take him to the palace," she said, "and bring him up as a king's son."

And Miriam, the baby's sister, hearing this, stepped out from behind the bushes, asking, "Shall I get a nurse?"

And the baby was taken back into his own home and cared for until he was old enough to live in the palace where he was taught many things.

It was God who watched over the baby, who sent the Princess down to the water just at that time, and it was God who afterward called him Moses, which means "drawn out of the water," to become the great leader who took the people of Israel out of the land, away from the cruel Egyptian king, into their own land, which He had promised them.

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JULY 22.

"STORY HOUR"—ANIMAL STORIES

BIBLE LESSON—A FATHER AND HIS TWO BOYS.

Prepared by Miss Laura Wade Rice.

(Have Juniors read references.)

Jesus was sorry that the Pharisees and other leaders of the Jews did not try to help others to be good.

They said He was bad because He was good to publicans and sinners.

So He told them the story of a father who was like God, and of two sons, one like themselves and one like sinners.

(Have Juniors read Luke 15:11-14.)

The gay friends did not love him, only his money. (Verses 15-17.)

He forgot his home while the "fun" lasted; when trouble came, it seemed such a sweet place to him, he wanted his father. (Verses 18, 19.)

The father had gone every day to the hilltop where he could watch for his boy. (Verses 20-24.)

But the other son had not gone to the hill-top to watch.

He hated and despised his brother, instead of praying for him. (Verses 25-32.)

The kids were his, he could have a party any day. But he was sulky and jealous.

There are more ways than one of not being like God. We must do right and keep close to Him, and also we must be loving and forgiving, and help others, like God our Father does.

LESSON STORIES.

1. DANIEL IN THE LIONS' DEN.

2. A SHEPHERD BOY MEETS A LION.

(These two stories are so familiar that the leader need only refer to the Bible story itself in order to prepare to tell it to the Juniors—therefore it is unnecessary to write out these two stories here.)

3. A SNAKE STORY (ACTS 28:1-6).

Paul was on his way to Rome. He was going as a prisoner because he had preached about Jesus boldly and without fear.

They encountered a great tempest; their boat was wrecked and, after battling around in the sea, Paul and his companions reached shore.

They found they had reached the island of Melita. The people were barbarians—heathen people—but they gathered round the sufferers and were kind to them.

Paul gathered a bundle of sticks and cast them into the fire. As he did so a viper, or poisonous snake, that had been in the wood, fastened itself on his hand.

And when the barbarians saw it, they said one to another, "Surely this must be a wicked man, this man must be a murderer, and even though he did escape from the sea, surely he will be killed now."

They expected the serpent to bite Paul, and the poisonous sting to kill him. Paul took the serpent and shook it off his hand into the fire.

The barbarians stood by, eagerly watching for his arm to swell, or for him to drop over dead—but nothing happened.

And then they said, "He is a god."

And Paul, while he was on the island, went about healing the sick and praying with them, showing them that he was not a god, but a servant of the one True, Living God.

4. An Encounter with a Ten-Foot Serpent.

(For another thrilling snake story get "In the Tiger Jungle," by Dr. Jacob Chamberlain, and tell story from Chapter III.)

5. Facing Lions in Africa.

(Tell story of Livingstone's adventure with the lion. This can be found in any biography of Livingstone.)

6. "My Dogs in the Northland" or "By Canoe and Dog Train."

(Either of these books, by E. R. Young, will give some good dog stories.)

7. "In the Tiger Jungle."

(The book by this name, already mentioned, will give material for a tiger story.)

These books can be consulted at the library, or, if you wish to purchase same, they would make good additions to the Sunday School or Junior League library. They can be ordered from the United Lutheran Publication House, Ninth and Sansom streets, Philadelphia, Pa.

July 29.

A PICNIC MEETING

Bible Lesson—Some Out-of-Door Meals in Bible Times.

Prepared by Miss Laura Wade Rice.

(Have Juniors Read References.)

The first meal was under an oak tree.

Indeed, they say the tree is still standing.

Nearby was a tent, and an old man sitting in its doorway.

The man's name was Abraham.

God often talked to him. (Genesis 18:1-5.)

And Abraham hastened and bade Sarah, his wife, prepare a meal for the strangers. (Verses 6-8.)

Before they left one of the guests gave him a message—that God would send them the son for whom they had long been praying.

And Isaac was born that year.

* * *

Two of Isaac's grandsons sat down to a meal.

They had done a cruel thing.

They got up and left their meal to do something still more cruel to their brother, Joseph. (Genesis 37:18-28.)

* * *

On a sunny hillside a great crowd of people were listening.

Indeed, they had been listening all day.

Now they were tired and hungry.

It was too late for them to go back to their homes.

There were no stores near. (Mark 6:34-37.)

A little boy gave Jesus his lunch and He fed them all. (John 6:8-14.)

* * *

Our last meal is a breakfast by the seashore.

Jesus Himself gathered the driftwood and built the fire and broiled the fish.

It was after He had risen from the dead. (John 21:1-14.

Picnic Stories—1. How One Junior Luther League Gave a Picnic.

The Junior League was going to have a picnic.

They always shared their good times, so they decided to ask some to come as their guests.

Down in a big city nearby, there was a group of Italian boys and girls who belonged to a Junior League, too.

At their business meeting the Superintendent told them about these boys and girls and suggested that they invite them.

All were agreed but the ten-year-old Treasurer.

"What, invite those Italians," he said, "why, that will spoil everything!"

But they were invited.

And they came—fifty of them!

A long trolley ride through the country was their first treat.

Then the picnic park was reached.

How those children ran and tumbled over the grass (some of them had never seen grass, except with a "keep off" sign in front of it).

The first number on the program was games.

They played Bean Bag, Mulberry Bush, Three Deep, and Farmer in the Dell.

Then there was a baseball game between the boys of the two Leagues.

Then the lunch!

The Juniors of the inviting League brought their own lunch, and furnished the lunch for the visitors.

Each Junior was asked to tuck into his own lunch basket an extra apple, banana, peach or fruit of any kind, and to share this fruit with one of the guests.

Then there was a whole basketful of sandwiches, a basket of peaches, cakes (real home-made cakes) and on top of it all, ice cream cones.

After lunch there was a Story Hour and a "Sing," when they all joined in singing all the songs they knew.

About 4:00 o'clock a band of tired but happy youngsters started on their return trip to the city.

And the little treasurer who hadn't wanted them to come, as he stood with the Superintendent watching the trolley pull out that was taking them home, said to

er, "Say, why they're boys and girls just ike us, even if they are Italians; they play he same games, know the same songs, like he same stories. Say, when are you going o have them up again?"

2. A Picnic in the Virgin Islands.

Our little friends in the Virgin Islands njoy picnics just as well as we do.

It is always picnic weather there.

Nancy Schoen writes and tells us of one f the picnics which the Junior League here had.

They started early and came back late.

The picnic was held right by the sea.

They started out in a procession, headed y one boy carrying the American flag.

"Juniors on the March," she called the icture which she sent of the start for the icnic.

Oh, yes, these boys and girls are Amerans, and they love the flag—the same flag nat we love.

A day of games by the seashore, with icnic lunch and everything made the day happy one.

Another picture she sent along shows neir happy, smiling faces.

Don't you wish you could have gone picicking with the Junior League of the irgin Islands?

3. Some Indoor Picnics.

Not all picnics are held outdoors!

And not all are held in the summer!

This one was held in November, and it as held indoors.

The Junior Leaguers of the York Disict met for a Junior rally.

It was the first time they had held such n event.

Some one said, "I don't believe there will e more than seventy-five children."

And then they began to come at 3:00 clock to this indoor picnic.

And then they came—and came—until iere were 250!

There was a program of songs and exerses and music.

And then at 5:00 o'clock came the "picic."

Each Junior had brought a box lunch for ie picnic.

And there was coffee and ice cream.

After that there were games.

And then a march.

And then some more games.

And then a "sing"—how those boys and rls did sing—everything they knew in the urch book!

After that there were stories and a talk one of the grown-up Leaguers, and some ore music, and at 9:00 o'clock, when the cnic was all over, nobody wanted to go me!

Try it—have an indoor picnic some time in the winter. It's lots of fun.

* * *

The Berks District had an indoor picnic, too.

Theirs was a Luther picnic, for it was held near Luther's birthday.

In the afternoon there was a program by the boys and girls about Martin Luther and his work.

Then came the picnic.

There was a picnic lunch, and games, and ice cream cones and more games.

And the "Story Lady" was there, too, and told stories, and after each story came the cry from the children, "more stories, more stories."

After the picnic was over they had a real meeting in the evening, too, and all went home well pleased with their indoor picnic.

* * *

Grace Junior League, N. S., Pittsburgh, had a picnic on their twenty-fifth birthday.

After a fine program in the afternoon, they went over to the Neighborhood House.

There they enjoyed an indoor picnic with the other Junior Leagues of the District, whom they had invited to celebrate their birthday with them.

First there was a Play Hour—a real hour of games.

Then came the picnic supper.

After that there was a Story Hour—with lots of stories told.

And following that, a Stunt Hour, when each Junior League gave a stunt to entertain the others.

Do the Juniors who were at that indoor picnic remember it? Ask any of them.

A SUCCESSFUL DISTRICT SOCIAL

(*Continued from page* 9)

which event the one tagged or the one whose seat was taken became "it." At intervals the blindfolded one could call "Zoo," whereupon all had to exchange seats, and the one left without a seat at the end of the general exchange became "it."

After this game an offering was taken, for the purpose of defraying the expenses of the social.

Another series of special stunts was called. Eight members were called to the platform and handed an egg biscuit apiece, said biscuits being extremely dry and floury, and instructed at the word go to eat, a prize of a lolly-pop being given to the one whistling first after eating the biscuit. Two others were called up and had a blowing contest with a card on a tight wire, the one trying to blow the card to the opposite end of the line, while the other opposed

(*Continued on page* 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

PENNSYLVANIA

PHILADELPHIA

The Junior Leagues of Philadelphia held their annual Spring Rally on Saturday, April 24, in Christ Church, Germantown. An interesting program was arranged. Music and a Story Hour opened the session. A feature was a pageant, "Making the Luther League Emblem," effectively given in costume by representatives of the various Junior Leagues. The Juniors were afterward organized into the Philadelphia District Junior Luther League, with officers appointed from among the Juniors to arrange and preside at future conventions. A social hour, much enjoyed by the children, followed in the gymnasium.

KUTZTOWN

On April 22, the Junior League of St. John's Church celebrated their second anniversary. The evening service was given over to the children, and an effective and well prepared program was rendered by them. Features of this program were musical numbers, pantomines of two hymns, the dramatization of the story of Moses, a missionary exercise, "Waiting for the Doctor," a flag drill, recitations, and choruses. An address on the work of the Junior League followed. There are 103 children in this Junior League, and their regular meetings are carefully planned, the Junior Topics being followed.

YORK

The Juniors of the York District will assume the support of two African proteges.

OLNEY

The Junior League of Zion Church provided Easter baskets for the children of the Philadelphia Italian Mission.

PITTSBURGH

A Superintendents' Conference, the first of its kind in the Pittsburgh District for intermediate superintendents, was held in Pittsburgh in March. The exchange of opinions was valuable and a larger agreement as to future procedure resulted. The meeting virtually determined the character of the intermediate period in the coming district convention.

The Intermediate Team of the Pittsburgh District Luther League held its special conference for intermediates themselves at Monongahela, Pa., in Grace Lutheran Church, Rev. P. M. Kinports, pastor, April 21. It was a beautiful day, the kind those of intermediate age love to be out-of-doors. Yet the boys and girls that came from Monessen, Charleroi, and Monongahela itself totalled forty. Pastors and adult workers increased the number to near fifty. The program, outlined by the national intermediate work committee, again was followed and proved its value once more. Pastors J. I. Shaud, F. W. Richter, H. F. Obenauf, and Charles M. Teufel were the team. The part taken by the intermediates, however, proved of very great assistance. The supervised play period under Mr. Joseph Dean, who by the way is making the first experiment we know of in combining the Intermediate Luther League and Boy Scout work supplied its mead towards success. The luncheon contained a surprise, too, from the entertaining church.

NEBRASKA

Mr. Max Harder was elected to the office of president of the Luther League of Nebraska, to serve until the next League Convention. He is taking the place of Alfred Beil, made vacant by his leaving the State following the Midland Commencement on June 7th. Mr. Harder is a middler at the Western Theological Seminary and is well qualified to assume the leadership of the League.

OMAHA

Church of Our Redeemer. The Luther League has had a fine attendance at the evening meetings and has greatly enjoyed the stereopticon views of the mission fields of India.

HASTINGS

The Confirmation Class was entertained by the Luther League on the fourth of April. On Easter Sunday, the League gave the cantata "Judith."

MARYLAND

POINT OF ROCKS

The Luther League of St. Luke's Church have contributed thirteen dollars toward the Guntur Hospital in India, which represents the upkeep for one day.

CALIFORNIA

LOS ANGELES

The First English Luther League spent the week-end at Switzer's Camp, near Pasadena Saturday afternoon and evening was spent by the Leaguers in recreation. After breakfast Sunday morning, the campers assembled at the summit of Mount Washburn and there held their devotional meeting. Hymns, prayer, the topic for the day presented, followed by lively discussion made an interesting program. A hike through the canyon and a return to the city in time for evening service ended a profitable and enjoyable time. Similar events are being planned.

First Luther League is awake and active. Missionary plans are being developed. Lutherans visiting California are invited to their meetings.

League interest is developing in California, and plans are under way for the organization of a District unit.

CONNECTICUT

LIFE SERVICE

Another Connecticut Leaguer has given her life to the service of her Lord and Church. Miss Alma Hansen, secretary of St. Paul's League, Hartford, will enter the Philadelphia Motherhouse for Deaconesses on Wednesday, April 18th. "Guide and bless them on their way; Let Thy Spirit be their stay: May their numbers, Lord, increase, Bring them to Thy heavenly peace."

ILLINOIS

Let the wedding bells ring out! Mr. Emery Kirkman, the President of the Luther League of Illinois, and Miss Ebba Anderson have announced their engagement.

NORTH AUSTIN

The Luther League is engaged in a canvass to put *The Lutheran* in every family in the congregation.

HICAGO

St. Simon's Luther League will re-decorate heir meeting room at a cost of $300.

IT. CARROLL

The League recently organized here a most nteresting "Get-Together Meeting" on April 5th. They entertained as their guests the Chadwick League, and had two workers from he State League, Mr. T. Peters, of Freeport, nd Mrs. S. T. Peterson, Chicago, Chairman of he Executive Committee, who gave two helpful nd interesting talks. A social hour followed.

INDIANA

NDIANAPOLIS

St. Mark's League, Indianapolis, Ind., is usily engaged raising money for a set of himes for their church tower, which is to be art of their new building. They realized about 200 from a very enjoyable play recently given. t. Mark's League is sending four Leaguers ach week to visit sick people in the congrega- on and is supplying a new mission with music nch Sunday evening. The first week in May his League will give a Spring Festival of usic for the benefit of their building fund.

VIRGINIA

URAY

St. Mark's League recently elected new offi- ers as follows: Roy S. Broyles, President; nna Bradley, Vice-President; Mamie Stom- ack, Second Vice-President; Grace Beach, ecording Secretary; Mrs. J. B. Bateman, orresponding Secretary, and Electa Stomback, reasurer. Regular Sunday evening devotional rvices are held, and with new committees and ans rapid progress is assured.

KANSAS

Last Tuesday Abilene, Chapman and our new utheran camp site near Woodbine were visited Pastor Clemens, in order to make arrange- ents for the Kansas Luther League camp and nvention to be held June 4-11. Every prospect eases. The only thing now needed to assure ccess for this enterprise is for every Luther eaguer to get busy and boost it. Take up e refrain of the latest 1923 Kansas Luther eague Rally Hymn:

Onward! Luther Leaguers,
Onward! is the call;
Go, lift up your colors!
Down they must not fall.
We are onward marching,
Going on to camp,
Filled with joy and singing,
Ready for a tramp.

Going on to Woodbine,
Good one-hundred strong,
There to let our light shine,
And lift up our song;
There'll be swimming, fishing,
And all kinds of fun,
Which young hearts are wishing,
Come now, let us run.

OHIO

The Luther League of Ohio through its Exe- tive Committee has worked out a "Standard Excellence." The purpose of this is to set fore the local Leagues some definite objec- es. These standards have been presented at e district conventions which have been held d have been adopted. The Executive Committee ll now proceed to seek to get them into opera- a. It will devise plans and suggest methods d ways of meeting the standards.

"THE STANDARD OF EXCELLENCE."

A. *Education.*

. Every member of the League read the Bible y day.

2. Have volunteer prayer at every meeting.

3. A "Reading Course Committee" in every local League, whose duties are to distribute books and literature as recommended by the Luther League of America. (Found on cover page of LUTHER LEAGUE REVIEW each month.)

4. A certain percentage of members taking active part at each meeting.

Leagues with average attendance of 30 or less, 33 per cent.

Leagues with average attendance of 30 to 60, 25 per cent.

Leagues with average attendance of 60 or more, at least 15 taking part.

B. *Missions.*

5. Six or more specially planned missionary meetings during the year.

6. Post Missionary pictures, clippings, etc., on Missionary Bulletin in conspicuous place every two or three months.

7. At least one Missionary Study Class each year, comprised of at least 50 per cent. of League membership. (This class can be held in conjunction with any other missionary organization of the Church.)

8. Contribute at least $1 per member per year toward some definite foreign or home missionary work.

C. *Life Service.*

9. Arrange to have pastor at least once a year present claims and appeal of the Gospel Ministry and Deaconess work to Leaguers. (This shall be a definite appeal for recruits.)

10. At least 5 per cent. of League members prepare themselves in Teachers' Training Classes, or by personal study, to teach Sunday School classes.

11. Every member of League above fifteen years of age a member of Church and contributing regularly toward its support.

12. Send names of likely young men who may consider the ministry as a life's calling to Dr. R. E. Tulloss, Wittenberg College, and Dr. C. S. Bauslin, Harrisburg, Pa.

13. Ten per cent. of League's members making definite decisions for some form of Christian Life Service. (Names to be sent by local president or secretary to National Life Service Secretary.)

MAKING FOOTPRINTS

A missionary committee of a League sent out to all the members a postal with a pen drawing of a church on one upper corner, with many footsteps leading to the open door. The scene was labeled, "Help make footprints with us to Luther League, Sunday evening, 6.30.—Missionary Committee."

MANSFIELD

The First Church Luther League distributes capsules containing the following:

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Fall Ague and Grip, Sunday Sickness, Grouchiness, Sunday Evening Sleepiness, Gaps, Etc.

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20 minutes of a hustling "Wake the dead" service.
20 minutes of the "livest" kind of Bible Study.
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If not cured in four doses your money will be refunded. Take the first dose next Sunday.

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A month or more before Palm Sunday we began at first, just with a few words, to speak about the Luther League. Two weeks before confirmation we arranged to have the President of our League and another representative to come before the class and invite the class to join, as well as to tell them of the worth of the League to them.

The week before Passion Week we definitely asked them to consider the question of joining the League. We had them take it up with their parents. And then the next week, the Saturday before Palm Sunday, the day of confirmation, we had the Luther League *Purpose Cards* on hand, and passed them to each one. Then, after a short talk, emphasizing the worth and value of the League work, we asked them to sign the cards if they desired to join. Every one of the thirty-two signed the application for membership.

The Friday night after Easter the Luther League gave a banquet in honor of the class.

On the first Sunday night after Easter the class joined the League in a body. Seats were reserved for them to sit as a class. The church council and the parents of the children, as well as the members of the congregation, were invited to the service. One member of the church council, representing the congregation, spoke to them. The Prayer Meeting Committee had a special program. A brief form of service was used for joining the League.

The effect of this practice of getting the confirmation class to join is apparent. There is a growing sentiment in the congregation that that is the proper, the natural, normal thing to do. It will be easier each year to get the classes.

CONVOY

The Convoy Intermediate League, Convoy, Ohio, made 43 pounds of candy for the Osterlen Orphans' Home, Springfield, Ohio. Do you doubt that the orphans have a *sweet* memory of those intermediates. What has your League done for the orphans in the home in your territory?

NEW YORK

UTICA

A "Get-Together Banquet" was held by the League of the Church of the Redeemer, April 17. Musical numbers were rendered and an address by the Rev. Frederick Melville, of Fort Plain, N. Y., on "Enthusiasm in the Luther League," created new interest in the work. The Pastor, Rev. A. F. Keller, who is vitally interested in the work of the young people, made remarks, asking for the co-operation of all in the building up of the organization.

The Junior Luther League of the Church of the Redeemer is an active, live organization. Here are some of the things they have done.

(1) Answering the appeal in "Everyland" for contributions to the Nancy Hanks' Memorial Girls' School in the Cumberland Mountains, they asked their friends to assist them in saving Lincoln pennies, and putting boxes in the Sunday school, vestibule, and other meeting rooms, at the end of one month they had $13 to forward to the association.

(2) They collected thread for the India Lace Industry, one of the Juniors presenting the cause before the Sunday school on "Thread Day," and assisted in this way the Women's Missionary Society in this work.

(3) The Juniors are assisting in the Cradle Roll work, planning to help at the next "Baby Party," and are now at work making scrap books, one of which will be presented to each baby on the Cradle Roll.

KENTUCKY

The article on page 3 of the May REVIEW should have been credited to the Rev. J. D. Spaid, of Louisville.

(*Continued from page* 31)

him and tried to drive it to his end. The President, Mr. Kurzenknabe, and the Treasurer, Mr. Keiter, as well as Miss Drawbaugh, and Mrs. Haldeman, two other members of the Executive Committee who had not been called on for anything special were called up for a talking contest, in which Mr. Keiter won from Mr. Kurzenknabe, while the two ladies were tied. The group leaders were then called to the platform and forced to sing, which they did being led by the writer.

Following this the groups were again shifted by calling out those having blue and those having gold cards and moving them to other groups. I forgot to mention that this shifting took place after each game.

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